REPORT

ON THE

AGRICULTURAL STATISTICS OF JESSORE

Jhenidah and Magurah Sub-Divisions.

1872-73.

By BABU RAMSHUNKER SEN,
Deputy Magistrate and Deputy Collector, Jessore.

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CHAPTER I.

PRELIMINARY.

In August 1872 His Honor the Lieutenant-Governor of Bengal appointed four officers to the districts of Jessore, Rungpur, Shahabad, and Beerbhum, for the purpose of collecting agricultural statistics.

Early proceedings.

Having taken charge of my office at Jessore, on the 18th September 1872, in accordance with these orders, I proceeded, after organizing an office establishment, to collect information, under instructions of the Board of Revenue dated the 10th September 1872, from the Survey Registers regarding the cultivated and uncultivated areas of villages in the district, and to compare in a small way by actual measurement the present state of things in a few mouzahs attached to the Ramnagar estate with their condition at the time of the survey which had taken place in 1856 and subsequent years, and at the same time waited for further detailed instructions as regards the inquiries to be set on foot in order to fill up those parts of Board's return No. LXIB which had a direct reference to agriculture and stock.

These instructions arrived on the 4th December 1872, and at the close of the month I undertook, under orders of the District Collector, to measure the villages in sub-division Magurah appertaining to the estate of the minor zemindar of Nuldanga. After going over 48 villages, which were thoroughly examined, further instructions were received from the Board of Revenue, on the 17th February 1873, to take up a specimen area for the purpose of

instituting detailed inquiries; in accordance with which I obtained the Collector's permission to confine my proceedings to the Magurah and Jhenidah sub-divisions this year, extending over an area of 900 square miles. I then began to ascertain from the zemindars and their agents all information regarding the cultivated area in each village, the quantity covered by each crop, and the area lying uncultivated.

Difficulties at first.

At the outset I was beset with some difficulties, which, looking to the great importance of the work in hand, made the horizon appear somewhat overcast. I had not the slightest previous acquaintance with the district, its men, and its modes of agriculture; and as in consequence of the temporary and (at the same time) harassing nature of the work service in this department was not sufficiently attractive, I had very little reason to congratulate myself on the efficiency of the staff I was compelled to entertain, and had to spend some little time in training my men to the duty.

As soon as I took the field, a feeling became very generally widespread that the proceedings I had been instructed to inaugurate were but the prelude to some other tax which Government had it in view to impose. Some thought that the ascertainment of the cultivated and uncultivated areas was a preliminary step to the levying of a tax on all lands which had remained exempt from date of permanent settlement; while others feared that I had been deputed to find out and assess all lands marked at the time of the last revenue survey as *izad* (excess quantity) over and above the quinquennial papers. Plough and cattle were all to be taxed; and even poor women thought their spinning wheels would not escape. A rumour, circulated by some designing men in thannah Salikha, that it was Her Majesty's order that females should not go about from one village to another, but in *doolees* and *palkies*, and that a fine was to be inflicted for a breach of such order, led to some temporary panic amongst the lower orders, although immediate steps were taken in order to disabuse the minds of the people on the subject through the village watch and ryots with whom I came in contact, and through the police officer of the station.

One landholder, an indigo planter, asked me if it was the object of Government to assess all lands which had been classed as uncultivated waste at the time of the permanent settlement. As the road cess operations were also being carried on in the district simultaneously, there was altogether a general and widspread impression that all manner of things,—land, cattle, ploughs, &c., were to be taxed by Government; and although His Honor the Lieutenant-Governor's views, as expressed in the Board's letter No. 43A of 21st January 1873, para. 10,* were circulated far and wide, still I cannot say that I succeeded quite in dispelling the fears and suspicions entertained by the people at large.

* (*Extract.*)
"The great thing will be to enlist the zemindars and the people on the side of Government, showing them that it is not the intention to pry into their affairs or to measure their lands with any ulterior object beyond the general knowledge of the country which may enable Government to do what it can for its welfare."

They clear up.

Still, notwithstanding all these drawbacks, the work went on without any hinderance, and I have to record with thanks the ready assistance given to me by most of the landholders who have their estates lying in these sub-divisions, especially by the zemindars of Nurrail, who hold 9 annas 12 gundas share in pergunnah Mahmudshahi, and whose local manager, Baboo Binod Behary Dey Chowdhry, an *ex*-income tax deputy collector, rendered me most effective assistance in carrying out my work, and by Mr. C. Tweedie of Modhupur, who holds

extensive putnee tenures, and who freely consented to my measuring his villages for the purpose of collecting the information which could not be fully gathered from the papers in his *serista*. Nowhere did I meet with any opposition with regard to the work I had undertaken; on the other hand, when people were convinced that it was the wish of Government that such detailed inquiries were to be set on foot and obtained with accuracy, they readily carried out the orders given, and showed no unwillingness to furnish the returns asked for. The only recusants were the zemindars (few in number) who are habitual absentees; and those who have as it were lost all their interest in the lands they hold, and who, having no other concern with it but the timely payment and receipt of rents, have neglected to preserve detailed measurement *chittas* of their villages, and are solely dependent on their *gomastas* for every thing connected with their estate.

However, as a beginning has been made, and the people have had some insight into the nature of the inquiry undertaken, matters will, it is hoped, be easier next year, when it is expected the remainder of the district will be taken up and fully gone into.

Superintendence.

Not the least in importance was the work of superintendence over a staff spread over the country; and although I had the services of a *peshkar* in order to help me, I often wished that I had more assistance in this way, in order to be sure that my men were not guilty of any malpractices in the mofussil; for it is useless to conceal the fact that, however beneficial may be the ultimate object, oppression and extortion follow in the train of all new measures inaugurated under Government, unless a most strict and vigilant eye be kept on subordinates. In order to guard against this, I warned the *naib* and *gomasta* of each village before the arrival of the *ameen*, that no expense (*kurcha* or *mathot*) was to be incurred by the ryots in consequence of the inquiries made, and cautioned them personally in the matter when I visited the villages myself, telling them at the same time that while I was within reach I would freely and promptly attend to all complaints. This tended to keep the *ameens* in a great measure within proper bounds; and with the exception of one or two instances at the beginning, hardly any complaints were made to me regarding their conduct.

Area examined.

The total number of villages actually measured with a view to ascertain the area covered by the different crops was 155, and that of villages in which the information given by the landholders was tested by measurement was 190; while the number in which, according to the orders of the Board of Revenue dated 21st January 1873, No. 43A, the cultivated area was ascertained by local inquiry, and the uncultivated by measurement, was 934,—giving a total of 1,279 villages spread over 576,086 acres.

How cattle returns were obtained.

The cattle returns for the whole district were obtained through the same village agency as was employed in taking the census of 1872; and as far as I have seen, I have no reason to doubt their general accuracy.

In the following pages it will be my endeavour to embody the result of my inquiries as regards—

(1) Agriculture—its modes and conditions; (2) cattle, and the grazing capacities of the area examined; (3) produce and labour; (4) trade and commerce; (5) the ryot—his present condition; (6) the landholders and villgge officials and artizans. And then will follow,—(7) a few remarks on the statistical returns; (8) miscellaneous points; (9) conclusion.

CHAPTER II.

THE SOIL.

Gradual formation of the delta.

FROM time out of memory the formation of the great Gangetic delta has been going on by a gradual silting up process in the beds of the magnificent rivers, which, as they neared the sea, formed a gigantic inland gulf.

The Ganges, which in bygone days poured its waters in a southerly direction, has now taken a south-easterly course, forming its junction with the Buramputra (Jenae) close to the point (Goalundo) where the Eastern Bengal Railway line terminates at the present day. In the same manner the Buramputra, which, carrying into the sea all the drainage of the Eastern Himalayas and Assam, once poured its torrents below the Garo Hills down to its confluence with the Megna, has now receded to the west, sending forth its waters into the Pudma through the great river which is named as Jenae in the maps, but which is locally known as the Jumuna. The great chasm which divided the ancient Barendra and Rarh divisions of Bengal, and which ostensibly was one of the causes which prevented intermarriages between the castes of Hindus inhabiting them, has thus gradually disappeared, and in its place we have a rich alluvial tract, which, as respects fertility, yields the palm to no other country on the face of the globe.

The Jessore district.

The Ganges, or more properly the Pudma, as it is generally known in its south-easterly course, sends out several tortuous streams,—the Bhagirathi, Jelangi, and Matabhanga, which run in a southerly direction. Other rivers, such as the Bhyrab, Chittra, Nabagunga, Kumar, flowing (or which once flowed) out of those streams, and the Gorae, issuing out of the main stream of the Pudma, run in an almost south-easterly direction until they meet the tidal estuaries of the Bay. The country watered by the first system of rivers running north to south comprises the Nuddea district; while the tract of which the south-easterly rivers are, as it were, the arteries, forms the district of Jessore.

Surface of soil.

The surface of the country is a dead level, without any intervening rising ground to disturb its evenness.

The soil in the northern division of the district (Jhenidah and Magurah*) is a rich alluvial deposit, highly fertile, from its being formed half of clay and half of sand, although towards the west the clay predominates. Indigo and rice flourish all over this tract side by side, while the mulberry grows in the extreme north-west. The date-tree, well scattered all over the division, abounds specially in the line west of Magurah; while the country lying between the Nabagunga and Kumar, a vast swamp (in the rains) fifteen years ago, has been since reclaimed, and now yields abundant harvests of rice and indigo.

Classes of soil.

Even though the soil be proverbially fertile, still it requires periodical rest in order to renew its strength. In the best lands the first year yields a full crop, the second year produces about half or five-eighths of the first, while in the third the yield does not exceed one fourth or three-eighths. It then becomes necessary to allow the land to remain fallow, and in this state it continues for three years, affording some pasture to the (otherwise) famished cattle, after which it

* Jessore and Nurrail form the middle, while Khulna and Bagirhat form the southern divisions of the district.

becomes again fit for cultivation. The land which remains thus periodically uncultivated is about 7,640 acres within the two sub-divisions examined this year.

In some spots where the surface is clayey, there is a substratum of sand, which is prejudicial to the growth of crops; for as soon as the roots reach the lower bed, the plant takes a brownish tint and withers.

Another kind of land, which is quite unfavorable to the growth of crops, and in which even the grass does not grow well, is to be met with here and there. The ryots call this soil brackish, where no crop flourishes nor the grass grows.

Annual inundation.

If we except the southern and western parts of Jhenidah, the remaining portion of that sub-division and the whole of the Magurah sub-division may be said to be more or less subject to an annual inundation, which serves to fertilize the soil by leaving a rich deposit of loam. At places* the streams of the Kumar and Nabagunga overflow their banks and cause some devastation to the standing crops by sending down volumes of water in violent torrents. Vestiges of old embankments, evidently constructed in order to protect the crops, are still to be seen near Dhanharia, Hazrapur, Pagla Berh, Faltola, Sreekhandi, Joendea, and Chandpur, and during the present year the local authorities have undertaken to repair them at two places; but the whole line, which must have been constructed at great expense,† may thus be preserved and a great cause of inconvenience removed.

This proneness to annual inundation renders the ryot careful about the choice of his fields when sowing his paddy. He selects the high as well as the low land with a view‡ to his being able to gather at least half the crop in case of early inundation or absence of seasonable rain.

Boundary.

The boundaries of the sub-divisions of Magurah and Jhenidah follow no natural features of country except to the north and east, where the Jessore district is separated from Furreedpore by the river Gorae, locally called Bara Nadi.

To the north and east of the Jhenidah sub-division lies the district of Nuddea, thannahs Kaligunge and Magurah forming its southern and eastern boundaries.

The Magurah sub-division is bounded on the north-east by the Gorae, on the south by thannahs Bagharpara, Nurrail, and Lohagara.

Fiscal divisions.

Pergunnah Mahmudshahi, extending over the northern parts of Jessore and Nuddea, includes within itself the police jurisdictions of the thannahs of Magurah, Jhenidah, Soelkopa, and Harinakunda, and takes up the northern part of thannah Salikha and north-eastern part of Kotchandpur. Thannah Mahomedpur consists of a part of the large pergunnah of Naldi with some detached portions of Santoir.

A portion of pergunnah Shahujial runs into the Kotchandpur thannah, while pergunnah Esofpur reaches up to thannah Salikha.

Detached portions of pergunnah Naldi, Mahmudshahi, Nusrutshahi, Mokinpur, and Santoir, are also to be found in thannah Magurah.

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* Bakaullah Khali and Rora Khal, near the Kumar; Dhoba Ghatta, near Jhenidah; Mokam Tola, near Jhenidah; Kasinathpur, near Magurah; Paglar Khal, near Magurah.

† It is asserted by the ryots that Ram Chunder Roy and Dinabundhu Roy, two Government poolbandi darogahs, superintended the construction of the above works a hundred years ago.

‡ A common Bengali proverb supports him in this view—

"ডেঙ্গায় উহরে কর চাষ"

"শ ভেঙ্গে পঞ্চাশ"

"Cultivate both high and low land, for then half is secure."

Nine annas twelve gundas' share of pergunnah Mahmudshahi is held by the zemindars of Nurrail, whose history has been given at length by Mr. Westland. Although the same writer has also supplied us with an account of the Naldangah family, who hold the remaining six annas eight gundas of that pergunnah, still I have included in the Appendix (A) the translation of a history of the family compiled by an old servant of the house. Two geneological charts of these two families of zemindars of pergunnah Mahmudshahi are also added to this report. I ought here allude to the fact that the great pergunnah Mahmudshahi includes within itself 31 minor fiscal divisions, an enumeration of which will be found in the Gazetteer appended to this report.

Absence of pucca houses.

One fact—the absence of brick-made houses in this tract of country—is apt to strike the observer; for with the exception of the elegant residences of the indigo planters, and of a few pucca houses here and there belonging to zemindars and tradespeople, this country may be said to be almost devoid of such buildings. This bespeaks the extreme rural nature of the country, where the well-to-do middle class does not yet predominate. It also points out the comparative modern date when it began to be colonized after reclamation. Distance from such centres of business as Calcutta and Dacca, fear of diluvion,* cheapness of (the otherwise undurable) materials for building bamboo and mat-houses, have also contributed to bring about this state of things; while the annual inundation to which the country is subject is another drawback to the present mat-houses being replaced by those of a permanent nature.

CHAPTER III.

AGRICULTURE.

Its present state.

I HAVE in the following pages endeavoured to draw an estimate of the present agricultural state of the two sub-divisions to which my inquiries were principally confined. Bengal is emphatically an agricultural country; and excepting the few residing in large commercial towns, the great body of its people have intimate connection with the land in one shape or another,—property in land being valued so highly, that a person having nothing in that way is regarded as an upstart, one who has no stake in the country. Amongst the *bhadra* classes a lacklander is looked down by the rest of his compeers as one who is not fit to move amongst them, but by sufferance; and amongst the lower orders, he who has neither land nor plough is considered to be no better than a vagabond, whose occupation is to serve as a day laborer, and who is ready enough to lead himself into the hands of the village mookhtar for the purpose of committing perjury in our law courts, or to commit theft at night when there is nothing doing. The greatest ambition of a salt, jute, or rice merchant (generally a *teli* or *shaha* by caste), after rising to affluence by trade, is to buy up a zemindari or estate, and thus to have an opportunity of adding the appellation of Chowdhry to his family name; while that of a ryot, who has bought up

Ownership of land important from a Native point of view.

* At present four of our sub-divisional sites are in danger, while the banks of the Gorae and Kumar present instances of indigo factories already washed away by the action of the current.

some sub-tenure with permanent rights from the proceeds of his date crop, or *dhan*-lending, is to be styled a Joardar or Bhuian by his neighbours. But it is not to be supposed that all native landholders devote any attention to agriculture except those who have taken to indigo planting as a new and additional source of gain. The *nij-jote* and *khamar* lands of zemindars, which existed at the beginning of the present century,* have disappeared, except in the case of those small talukdars who, peasant proprietors at first, had the advantage of obtaining a direct settlement with Government for the payment of their revenue.

A great many causes have combined to dissever the zemindar's direct connection with agriculture, not the least among them being the high price of labour and the risks and losses attendant on such undertakings in consequence of the repeated occurrence of inundations and cyclones.

The staples.

The agricultural year is divided into two seasons—the rainy and dry; the crops cultivated in the rainy season forming the principal staples of produce, viz. paddy, indigo, jute (*sunn*), hemp, &c. In winter minor crops, such as pulse of various kinds, oil-seeds, tobacco, and safflower, are sown and gathered. The sugarcane, planted in Magh and Falgun of one year, yields its juice in Pous and Magh of the next. The *boro* paddy is also raised in these dry months, although much of its success depends on irrigation. An early crop of indigo is sown after the subsidence of the rains, but it droops in the cold weather and does not grow well until the ground is saturated by some showers in the month of April.

Manure.

In a country where the inundation water renovates the soil by a yearly deposit of rich loam, manure cannot be expected to be systematically stored and applied, or held in great estimation. The principal resource of the ryot in this way is the cow-dung, which accumulates near his cattle-shed, and which he at times applies to his tobacco or his vegetable garden near and about his homestead. Where indigo factories are common, the rubbish (*siti*) heaped up near the vats is used to a small extent as a vegetable manure. House sweepings, rice-water, and ashes, are also applied on a small scale for adding strength to the soil near the cook-shed, where vegetables are grown.

It is only in the rice-fields near Chandpur that I observed the refuse *seala* (river weed) thrown away from the sugar factories and the ashes of the sugar boiling ovens used extensively for the purposes of manure. Sometimes decomposed vegetable matter from the bottom of *bils* is also used as a fertilizing agency; but, as I said above, manuring is not adopted on any system, and the substances employed are so easily obtainable that no one ever dreams of selling or buying them. No stock is ever kept for the purpose, and the manure which accumulates after the small use made of it is allowed to rot unproductively.

How harvesting is managed.

Aus dhan is cut and stored in Bhadra, but Pous is the great month of harvesting, when the staple rice crop, *amun dhan*, is brought home. Amongst the ryots it is a season of joy and festivity. Boys go about soon after dusk, singing monotonous jingling rhymes descriptive of ravages of tigers amongst herds and flocks, and of rent-gatherers amongst ryots. At the end of the month offerings are made in the field, and milk-rice eaten on plantain leaves. The Hindus stick up a plantain tree on the occasion and worship it as Bastu Deba (house god).

Amongst Mahomedans this is the season when the songs descriptive of the adventures of Gazi Saheb are recited and heard with great avidity

* Regulation VIII of 1793, Section 39.

at night, Gazi being a mythical person—half adventurer, half saint—who used to go about with tigers in his train, tamed down, to save crops and cattle from injury and loss.

The *dhan* crop after being cut is carried home either on heads or carts. The manner of separating and storing the grain is simple. Grain is either trodden out by cattle, or beaten out on a plank.

In winnowing females take a part in the tracts east and south of the Kumar, but towards Jhenidah and the west the males perform all the duties in connection with separating the grain and storing.

Grain is usually stored in *doles*, huge baskets made of the *nal* reeds brought from the Sunderbans. Those who are well to do, and carry on the trade of *dhan*-lending, store the grain in *golas*—little circular houses, thatched with straw, the floor of which stands on a bamboo stage raised above the ground, so as to admit the free circulation of air beneath.

Average size of farms.

In a country where so much depends upon the stock the ryot is able to provide himself with, the size of his farm is in proportion to the means he possesses for keeping the same under cultivation, and is limited according to the extent of those means. If he is master of one plough only, he cannot keep up more than 10 beegahs ($3\frac{1}{3}$ acres) of land. Ploughs are not reckoned according to the number of those implements of husbandry that a man might possess, but according to the number of plough cattle that he has, four oxen being the full complement necessary for the management of one plough; but that number has now come down to three in great many instances, the consequence being that the cattle is thereby overworked. Amongst Mahomedan ryots bullocks and cows are promiscuously used in ploughing, a practice which the Hindoo cultivators abominate. Sometimes the same bullocks serve the purpose of ploughing in the morning and dragging carts in the afternoon, as occasions arise. In thannah Kotchandpur a ryot who has 20 beegahs of land in his jumma has but one plough, with the aid of which he sows about 14 beegahs with *dhan*, the remaining 6 beegahs being equally divided amongst his homestead *palan* (vegetables and date garden). A ryot in Soelkopa holds a jumma of 25 beegahs and has two ploughs, with which he keeps up 22 beegahs under paddy, while the remainder is occupied by his homestead and date garden.

Another, holding 90 beegahs and who owns three ploughs, has 32 beegahs under *dhan* and $2\frac{1}{2}$ beegahs occupied by his homestead and date garden, while he has sublet the remainder to five under-tenants. A third, who holds a tenure of 100 beegahs, and has but two ploughs, cultivates 25 beegahs as *nij-jote*, while he has let out 75 beegahs to other tenants. In 11 villages thoroughly examined in the Magurah sub-division, there were 3,270 beegahs to 388 families of ryots, or an average of $8\frac{1}{2}$ beegahs to each family. In thannah Soelkopa there were 4,056 beegahs of land distributed amongst 400 houses of ryots in six villages, also minutely inquired, or 10 beegahs to each on an average. So it would not be at all wide of the mark to take 10 beegahs as the average size of a ryot's farm.

Nature of tenure.

The sort of tenure in which a farm is usually held by a ryot is *jumma*; ordinarily he possesses a right of occupancy and holds either under the zemindar or some middleman. If the *jumma* has descended from generation to generation, from father to son, and has existed from before the permanent settlement, the rent is fixed (*kaemi*), otherwise it is enhanceable if the rent has varied. In these days, when the zemindar and ryot are in a chronic state of feud, the former always trying to enhance, the right to do which the latter does not

admit, scarcely any jumma is admitted to be (*kaemi*) of a fixed nature, and the consequence may be seen in the number of rent suits with which the Courts are deluged.

Sort of farm on which a family can be supported.

The majority of the ryots live from hand to mouth: inundations, the *mahajun's* demands, improvidence, zemindars' rent suits, factious suits in the Small Cause Court, leave them almost nothing to fall back upon. But still if a ryot has 10 beegahs of *dhan*, of which half goes towards the maintenance of himself and family, and the other half towards providing him with salt fish and clothes; a quantity of oil-seeds for the payment of his rent and for the supply of oil; a few date-trees to supply him with coarse sugar; half a beegah to supply him with thatching grass for his houses; and a few bamboo clumps to afford him materials for his house and fuel for his hearth, he will feel content and reckon himself as one of the happiest of men.

Ryots' farms scattered.

Ryots' farms are not compact, but scattered over the plains. These have either peculiar names, or are termed northern, southern, eastern, and western, according to their situation with respect to the village where the ryot lives. Various are the causes which tend to render a ryot's fields so scattered (*chhita*). The zemindar, desirous of disposing of all his lands, allots to each plots according to their different degrees of fertility, so that every ryot may have some share in all fertile and barren land, and that the latter may not lie unproductive in his hands. In course of time divisions of land take place in the same ryot's holding, and these are relinquished or otherwise made over to the zemindar, when they are leased to others who are willing to pay for them. Instances are not uncommon of several landholders and lakherajdars owning land in the same field, in which case they make their own selection of ryots who are to hold under them. These and other causes combine in rendering ryots' holdings quite the reverse of compact.

Average size of each field or plot.

The size of each ryot's plot at one spot varies according to the character of the crop raised. In the case of *aus dhan* the plots are usually of 10 or 15 cottahs to 1 and 1½ beegahs in dimensions; a plot of 2 beegahs in area is rather scarce, each plot being called a *band* (বন্দ). The *bilan* (low) *amun* fields are three to four beegahs in area. Indigo in chur lands occupies whole available areas without any internal divisions; when sown in *aus* land there are ridges to mark off the different fields.

How boundaries recognized.

The boundaries are recognized by means of ridges surrounding each plot, to each of which there are four such ridges. As each plot is held by a different ryot, a man can easily make out where his field lies, who cultivates north or south, east or west of him. Each man knows the boundary of his own field, and the *murhait* of the village knows it for all. Although illiterate to a degree, he knows the divisions of land, and has their respective positions imprinted in his mind in a manner which would surprise a stranger. In measurements he is a most invaluable identifier, and in cases of disputes between ryots he is their general referee. For all this he is neither paid by the villagers nor the landholder. The respect shown to his position in the village, and the consideration with which he may be treated by the landholder, were once valued by him more than anything else; but in these days, when our mofussil law courts are fast superseding the indigenous institutions wherein petty village disputes were always heard and promptly decided, the *murhait's* words have scarcely the weight which they had before among disputants.

The murhait.

The ryot, unless he is the holder of a big *jumma*, is generally a laborer with his own hands. There is a most praiseworthy custom of mutual assistance amongst neighbours in ploughing, harrowing, weeding, and reaping each other's fields without the expectation of any *payment* in return. This system is called *ganta*, and prevails amongst ryots of equal position—that is, those who have cattle, ploughs, and other implements of husbandry.

Agricultural labour.

Where the position is not equal—that is, when one has cattle and another has none—there is a mutual compact by which one gives his stock and the other his labour for the cultivation of land belonging to both. If the laborer has taken an advance in money (generally three or four rupees for the season), he cultivates the principal's land for 20 days and has the advantage of making use of the plough and cattle in his own lands for the remaining 10 days. During the 20 days he labours for his principal, he gets his food once in the day from him. If the laborer wants to break up the connection, he returns the amount taken in advance without any interest; this is termed the *augurea* contract. Where there is no advance given or taken, the laborer and the principal go in equal shares when using the plough; this is called the *adh-hali* (half plough) system.

Augurea.

Adh-hali.

In the *burga* tenures, resembling the matayer system of Europe, land belonging to one ryot is made over to another on the understanding that the former will pay the rent and supply the seed grain and receive half the produce without incurring any other expense. If no seed grain is supplied, half the reaping expenses must be given by the principal if he wants to have a moiety. If neither seed nor reaping expenses be given, the shares are two-fifths to the principal and three-fifths to the *burgadar*. Reapers are sometimes paid in kind at the rate of their being allowed to take one bundle to every ten bundles that they cut. Sometimes, if before a ryot is entitled to return labour from his neighbours he has occasion to invite them to reap his field, he feeds them all twice during the day, and they work for him. This is the begging system (মাগন হাল).

Burga.

In the above system payment is either made in kind or by return labour. Some ryots, especially the better class, who do not hold the plough themselves, employ an agricultural servant for the season at Re. 1-4 per month, *plus* food at Re. 1-4 and clothing (two *dhuties* and one *gamcha*) valued at Re. 1-7 for the term. The season lasts from Chyet to the end of Bhadra, the expense being Rs. 7-8 for wages, Rs. 7-8 for food, and Re. 1-7 for clothes,—total Rs. 16-7, or Rs. 2-12 per month. After reaping the *aus* paddy if the services of the laborer are still required, he is kept on the same terms from Assin to Falgun, when the dry weather crops are cultivated.

Hired labour.

The best cultivators are the Kaibartas, emphatically called *chassa*, whose profession is agriculture, and many of whom have risen to competence by that means. The *chassa dhoba* or *holodhar* (ploughman) caste come in next; while the *pooras*, who devote their attention chiefly to the cultivation of vegetables for the kitchen only, are known to raise very good crops in small plots of land.

Best and worst cultivators.

All these are Hindus, or profess themselves to be so; but the majority of cultivators are Mahomedans, who however do not come up to the above-named classes in industry and persevering labour. *Chanrals* come in next, and so on. The worst cultivators are those of the fishermen caste, and *goalas* at some places. Ryots who have to eke out their subsistence from the proceeds of their small holdings are in general better cultivators than those who hold large farms and have thereby to depend on hired labour.

Implements.

The implements of husbandry are the same which have been used for generations back, and the land is so fruitful that man has not been goaded on by necessity to make any new inventions or additions.

In the accompanying sketch an attempt has been made to present at one view all the appurtenances with which agricultural industry is carried on, and it is here necessary to give a fair estimate of the capital laid out in purchasing them.

1. The wooden plough (*hal* or *langol*, of *Mimosa Arabica* or mango or sundri wood, &c.,) sold in *hâts* or purchased from carpenters	2½ to 3 annas.
2. The *ish* or beam, 5 cubits long, of sundri or sâl wood..	8 „
3. Iron *fal* or plough-share, weighing 2 seers ..	6 „
4. The handle (*nidan* or *tara*), made of borruna, mango, or pitah wood, growing in the ryot's house	(No price.)
5. The *yoal* or yoke	2 annas.
Wages of carpenter for fitting these up ..	2 „
6. Leather for fitting the beam to the yoke ..	½ anna.
7. Ropes—half a seer of jute, the produce of the ryot's field	½ „
8. *Bidha* or harrow, of bamboo	5 annas.
Ditto if made of iron spikes	1 Re. 4 „
9. *Basoe* or *moe*, ladder; bamboo supplied by ryot, carpenter paid in kind	
10. Scythe, three in number, at two annas each ..	6 annas.
11. Weeding knife, three in number, at As. 1-3 each ..	3 „ 9 pie.
12. Three basket hats, at six pie each ..	1 anna 6 „
13. One leaf umbrella for cowherd	1 „ 3 „
14. Two earthen pans for feeding cattle	6 annas.
Total Rs. ..	2-13-9 or 3-12-9

This is exclusive of the payment made in kind to the carpenter and blacksmith at one maund of *dhan* per annum, price eight annas.

Live Stock.

	Rs. A. P.		Rs. A. P.
Brought forward ..	2 13 9	or	3 12 9
A yoke of oxen, the full complement being four in number, at Rs. 6 to 7½ each	24 0 0	or	30 0 0
Or three bullocks, the ordinary number kept, at Rs. 6 to 7½ each ..	18 0 0	or	22 8 0
Grand Total ..	26 13 9	or	27 12 9
For a full plough ..	32 13 9	or	33 12 9
For a plough with 3 bullocks ..	20 13 9	or	21 12 9
	25 5 9	or	26 4 9

That is to say, the sum laid out by a ryot in fitting out a plough ranges between Rs. 20-13-9 to 33-12-9.

SECTION I.

INDIGO CULTIVATION.

Indigo in Jessore.

As rice is the chief staple of south Jessore, specially of that part which has been reclaimed from the Sunderbuns, so indigo is emphatically the most important article which along with the date sugar principally engrosses the attention of the agricultural manufacturer in the north and middle parts of Jessore as a most fertile source of wealth.

Early state of the cultivation.

The earliest attempts at indigo cultivation are stated in Mr. Westland's report on Jessore (pp. 173-74) to have been made in the country around the chief town of the district.

It appears that in 1805 the following European planters had established themselves in the northern parts of the district with a view to manufacture the dye:—

Deverell	..	Hazrapur.
Brisbane	..	Datia Kati.
Taylor and Knudson	..	Mirpur.
Reeves	..	Sinduria.
Razet	..	Nowhatta.

Of these Hazrapur is at this day a large and flourishing concern under the management of Mr. C. Tweedie, and has 16,000 beegahs of land under cultivation, with an annual outturn of 1,000 maunds of indigo.

Sinduri, under Mr. W. Sheriff, has 10,600 beegahs under cultivation yearly, with an outturn of 700 maunds; while the extensive Nowhatta concern, commonly known as Poelta Nowhatta, has a broad area* under cultivation, spread over the Magurah and Nurrail sub-divisions, with an outturn of 800 maunds. The other two factories at Datia Kati and Mirpur appear to have been given up, and are not in working order at present.

About the year above alluded to other factories sprung into existence in the same vicinity, for an old eye-witness† of the occurrences in the earlier part of this century has related to me that when he lived at Attar Khada, about the year 1200 B.S. (seventy-nine years ago), indigo was introduced by a Mr. Rogers at Magurah, who begun with sowing the *chur* lands. Men and women were led by curiosity to have a look at the *saheb*, whose will was law, and whose palatial residence rose conspicuous to the view, where he lived surrounded by a *posse* of servants; but they kept a sufficient distance on account of the fear and awe which the presence of such a great man struck them with. They were also afraid of the indigo fields, and were in constant dread of their cattle trespassing on them.

The planters obtained leases of land and employed the leading men of the surrounding villages as *gomastas* and *dewans*, and thus tried to secure some support and assistance at a spot where they had no other footing.

Present state.

Since then the profitable nature of the trade began to attract into the field many natives, who, allured by the prospect of making a sudden fortune owing to the high prices which ruled in 1820-22, formed themselves into small companies and set up vats; but the great inundation of 1230 B.S. (1824 A.D.) brought ruin in its

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* 20,000 beegahs.

† See the Byragi's story in the Appendix.

train, and led to the small Native factories being shut up. Still at the present date, while the European factories number 51 throughout the district, there are as many as 48 worked in the interest of Bengali landholders, both under European and Native management, the zemindars of Nurrail being the largest proprietors in this way. It should, however, be stated that the area under cultivation in Native factories is far less than in those under European management.

In the Magurah and Jhenidah sub-divisions, where indigo may be said to flourish most, there are 67 factories with a total area of 76,000 beegahs under cultivation, with an annual outturn of 4,100 maunds.

There are 20 factories in the Nurrail sub-division with 19,876 beegahs under cultivation, the annual outturn being 493 maunds. In the Jessore and Khulna sub-divisions the returns received show a cultivation of 5,375 beegahs, with an annual outturn of 87 maunds 34 seers.*

Price.

The price of indigo ranges between Rs. 230 per factory maund, which is the rate realized by European manufacturers, and Rs. 109 per maund of Native manufacture, the latter, as a rule, being inferior in quality.

The total estimated produce of the district is 4,678 maunds, valued at Rs. 12,62,700;† the total area under cultivation being about 103,200 beegahs, or 34,100 acres.—*Vide* indigo returns herewith subjoined.

Comparison with previous estimates.

These results have been obtained with certain modifications from returns supplied by the managers and agents at indigo factories, and their approximation to accuracy may therefore be relied upon. The papers that have been submitted show that the average yield of a beegah (one-third of an acre) is 12 bundles, which produce two seers of indigo in most factories. The highest yield is four seers in some of the most successful ones.

These figures, compared with those given in Colonel Gastrell's report on Jessore, &c., dated 1868, show that the cultivation has decreased by about one hundred thousand beegahs: that is to say, it is now about half of what it was supposed to be at that time,—a fact which is attested by the numerous factories which have been shut up since in consequence of the bold front shown by the ryot to the further spread of indigo cultivation. The system of advance still obtains, being two rupees per beegah in cases where the planter is also the landlord, and three rupees where the cultivator is a ryot of a different zemindar.

Besides the ryots engaged in the cultivation of indigo, there is, on the outskirts of each factory, a colony of Bunas, comprising thirty or forty families, who, attracted by the hopes of earning an easy livlihood in the fertile plains of Bengal, have emigrated from their homes in the west, and have settled down under the protection of the factory as day laborers, thus supplying a want daily being felt in the growing unwillingness of the Bengal ryot to undertake the degrading work of a cooly.

Mode of cultivation.

The cultivation of indigo is carried on under a twofold system, viz. the *niz* (or direct by factory laborers) and the *dadun* (or by ryots under contract).

Niz or direct cultivation.

Under this system, also called *khamar*, the factory provides the means of cultivation and pays at the rate

* In the Baghirhat sub-division there are 952 beegahs under indigo cultivation, but the plant is carried to the Gobra factory in Furreedpur.

† The total land revenue of the district is Rs. 10,49,710 per annum.

of six to eight ploughs per rupee, the total expense being about three rupees per beegah.

Dadun cultivation.

The ryot receives an advance (of two rupees at some factories and three rupees at others) per beegah to cultivate indigo for the planter in lands which he holds either under permanent or occupancy rights. If a ryot holds 10 beegahs in all, he has an advance for some two beegahs of indigo made to him. He is supplied with the seeds, but the expenses of cultivation are all borne by him.

Indigo sowings.

These take place at two seasons, in October and April.

† October sowings.

As soon as the waters have subsided, the *chur* lands on river-sides, which have received a thick coating of loam, are first taken up and sown broadcast with the seed. These require very little ploughing, and the mere dragging of the stump of a plantain tree on the surface of the soil is sufficient to cover the seed in a superficial manner.

The October sowings are also made on *dengali* or high lands and deserted homesteads.

In order to prevent exuberant growth in the plant, cattle is allowed to graze on these indigo fields in December and January; and where grazing commons are few and far between, this concession proves to be decidedly advantageous to the ryot, although it is not improbable that he has to pay a fee to the factory *khalasee* or guard of the fields.

The plant does not grow well until the earth has been blessed with a shower.

In April and May a weeding takes place, and the plant is fit for cutting in June. But as it has remained on the ground for eight or nine months, some of the leaves, which have become too ripe, begin to fall off, thus reducing the outturn, which is not more than three or four maunds per 1,000 bundles. If the October plant does not grow well, land occupied with it is sometimes broken up and sown anew in March.

In lands covered by the October plant the ryot has the privilege of growing oil-seeds and other winter crops, which yield him a return of about two rupees per beegah.

The indigo plant does not exhaust the soil, as has been supposed by some; but it yields a good harvest if rice is sown for five years in succession.

‡ Spring sowings.

This takes place at the same time when the soil has to be prepared for the *aus dhan*, and here the interests of the planter and the ryot clash, as each wishes to make the most of his time, resulting in a great deal of discontent and bickering. As the indigo plant of this season yields a larger quantity of the dye, the factory people are bent on hastening the cultivation; but as it is also the time of the year when the ryot is busy in sowing the crop on which he has to subsist for a whole year, he sees with grief that the time for sowing his rice is fast passing away. Sometimes he snatches an hour or two from the night in order to cultivate his field, but if he is detected in tiring out his

		Rs.	A.	P.
Ploughing	...	1	4	0
Weeding	...	0	14	0
Cutting	...	0	10	0
Total Rs.	...	2	12	0

† Called by the ryots káitáli bunan from kártik.
‡ Known to ryots and factory servants as chaitali jo, from chaitra.

cattle in this way, the factory servants are rather hard on him. It will be shown in the sequel whether cultivating a beegah of land with indigo is more remunerative to the ryot than sowing it with food grain. One fact in favour of indigo deserves to be recorded, which is that a beegah of the indigo crop does not require so much labour and constant watching as a beegah of rice, nor is it exposed to so many risks of loss and damage.

The April plant is always healthy, and grows well in alternate sun and rain; and when it is 4½ or 5 feet high, the cutting begins towards the end of June, and continues to the end of July.

Cutting.

In *khamar* lands this is done by the factory coolies, who are paid at an average rate of about Rs. 4-8 per hundred bundles of the plant, each bundle being 3⅓ cubits and sometimes 4 cubits (of 18 inches each) in circumference. The plant is brought to the vats in hackeries or boats provided by the factory.*

In lands sown under the contract system, the ryot cuts the plant and is paid at the rate of four bundles to the rupee. It is sometimes brought to the vats by the ryot himself, in case he is bound to do so under the terms of his contract, and sometimes at the expense of the factory, the produce of each beegah being 10 or 12 bundles, which is placed at the ryot's credit.

Ryot's profits.

Besides the advance, which is allowed to run on, the ryot is paid at the rate of four bundles to the rupee, as stated above. His profits therefore are as follow:—

	Rs.	A.	P.
Price of 12 bundles per beegah† of indigo, @ four bundles per rupee (being the highest rate)	3	0	0
Price of an intermediate crop of oil-seeds or food grain which belongs to the ryot	2	0	0
Against this must be set down the following items:—			
I.—Rent of a beegah of land paid by the ryot ...	1	5	9
II.—Expenses of cultivation, eight ploughs per beegah @ 0-2-6 per plough	1	4	0
III.—Price of seed, four or five seers per beegah ...	0	4	0
IV.—Weeding	0	14	0
V.—Cutting expenses, five men at two annas each ...	0	10	0
Total ...	4	5	9

Over and above this the factory servants are in no way behind the local servants of the zemindar in imposing illegal exactions. In order to save his best lands from being marked with the factory initials preliminary to their being sown over with indigo, the ryot has sometimes to pay a hush-money to the factory *ameen* and *khalasee*.

A fee is also levied by the factory servants in order to refrain from impounding the ryot's cattle. The hush-money and this fee are sometimes amalgamated into a consolidated amount. In addition to this the ryot has to pay a small fee of four annas per cent. to the factory *gomasta* and *mohirir* at the annual casting up of accounts, and about eight annas to the registrar or indigo bundles when the plant is brought to the vats.

Now, looking to the in and outgoings of the rice cultivation,‡ the yield of the paddy estimated at its money value may be slightly in excess of

* Low (*bilan*) land, where the *amun* grows, is never sown with indigo.
† One zemindari beegah = 14 cottahs of factory beegah.
‡ *Vide* the chapter on food grains.

the price paid for the indigo grown on an equal area, but the winter crop sown after the paddy has been reaped yields a better return than when sown along with indigo.

These circumstances taken together combine in rendering the indigo cultivation distasteful to the ryot, and if left to himself he would perhaps bless the day when he is liberated from what he now thinks to be a task work. But the country at large would not gain in the long run if this great source of agricultural wealth and industry were depressed.

An ever increasing demand for fibres in the European markets has called forth into voluntary existence a gigantic trade in jute in Bengal within the last 20 years; so the certainty of obtaining a fair price at the factory for the indigo crop grown without the intervention of an unscrupulous native agency may no doubt tend to remove much of the odium which now attaches to the manufacture of indigo.

Return of Indigo Cultivation in the District of Jessore (1872-73.)

Name of Sub-Division.	Area in beegahs cultivated for indigo.	Estimated outturn.	Estimated value.
	Bgs. Cot.	Mds. S. Ch.	Rs. A. P.
Jhenidah...	45,334 16	2,650 15 0	5,89,523 9 0
Magurah	31,682 15½	1,447 2 3	5,29,873 14 0
(Sudder) Jessore	3,805 14	74 0 11	13,603 14 0
Nurrail	19,876 17	492 12 11	1,27,657 10 0
Khulna	1,570 18	13 33 4	2,111 0 0
Bagirhat	952 0	.....	.....
Total	1,03,223 0½	4,677 33 13	12,62,769 15 0

RETURN of Indigo Cultivation in the District of Jessore, Sub-Division Jhenidah (1872-73).

Name of Concern.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.		Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs.	Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Sinduri Concern.									
Sinduria	Mr. W. Sherriff ...	Jhenidah ...	2,067	10	1 0 0	0 4 0	225 0 0	600 0 0	135,000 0 0
Bhuepara	Ditto ...	Ditto ...	1,590	18	1 0 0	0 4 5			
Katlamari	Ditto ...	Ditto ...	2,042	7	1 4 0	0 3 12			
Durgapur	Ditto ...	Ditto ...	1,602	18	0 12 3	0 2 10			
Bijulia	Ditto ...	Soelkopa ...	248	0	1 0 0	0 1 15			
Bishnadia	Ditto ...	Ditto ...	531	0	1 0 0	0 2 0			
			8,082	13					
Kharagoda Concern.									
Kharagoda	Mr. W. Sherriff ...	Jhenidah ...	1,235	10	1 0 0	0 2 14	244 8 0	90 0 0	2,241 0 0
Atulia	Ditto ...	Ditto ...	836	10	0 10 0	0 3 0			
Pariot	Ditto ...	Kaligunge ...	457	12	1 4 0	0 2 14			
Tribeni	Mr. W. U. Eddis ...	Soelkopa ...	1,536	0	1 4 0	0 2 0	250 0 0	76 32 0	19,200 0 0
Mahisakunda Concern.									
Mahisakunda	Nurrail Babus ...	Jhenidah ...	1,137	0	1 4 0	0 1 10	194 0 0	46 0 0	8,924 0 0
Cheunia	Ditto ...	Ditto ...	422	0	1 4 0	0 1 0	194 0 0	11 0 0	2,134 0 0
Talnia	Ditto ...	Ditto ...	820	0	1 4 0	0 1 8	194 0 0	30 0 0	5,820 0 0
Gopalpur	Ditto ...	Soelkopa ..	637	0	1 4 0	0 1 9	194 0 0	25 0 0	4,850 0 0
Soelkopa	Ditto ...	Ditto ...	1,122	0	1 4 0	0 1 9	194 0 0	44 0 0	8,536 0 0
Gopinathpur	Gunga Churn Mookerjee...	Jhenidah ...	175	0	1 5 3	0 1 0	116 0 0	4 15 0	499 8 0
Dudsar	Gurudass Roy of Nurrail...	Soelkopa ...	461	18	1 0 6	0 1 6	166 0 0	11 22 0	1,917 0 0
Makarampur	Ditto ...	Ditto ...	576	17	1 0 0	0 2 2¼	175 10 6	27 2 4	4,751 10 0

Name of Concern.	Name of Proprietor or Manager.	In what Police Thanah situated.	Area in beegahs cultivated for indigo exclusively.		Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs.	Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Kanchanpur	Jummay Joy Mozumdar...	Jhenidah ...	107	15	1 2 0	0 1 3	132 8 0	5 15 6	711 8 0
Sabake Benni	Nistarini Debya ...	Soelkopa ...	330	10	1 4 0	0 1 10	196 11 0	13 20 0	2,619 0 0
Benipur	Jogendra Nath Roy ...	Ditto ...	706	11	1 4 0	0 1 12	184 6 0	30 11 0	5,578 0 0
Bairatola	Manaka Sundari ...	Jhenidah ...	150	0	1 5 3	0 1 10	142 0 0	6 3 12	866 4 0
Rahamutpur	Mr. Grascotts ...	Kotchandpur ...	900	0	1 0 0	0 1 0	205 0 0	22 20 0	4,612 8 0
Joradaha Concern.									
Joradaha	Mr. J. Sherriff ...	Soelkopa ...	9,450	0	1 4 0	0 1 0	250 0 0	600 0 0	1,50,000 0 0
Hazrapur Concern and Porahati.									
Hazrapur	Mr. C. Tweedie ...	Magurah ...	2,410	0					
Lohajango	Ditto ...	Jhenidah ...	1,000	0					
Narayanpur	Ditto ...	Ditto ...	1.350	0					
Barisat	Ditto ...	Magurah ...	800	0					
Jithur	Ditto ...	Ditto ...	500	0					
Defolia	Ditto ..	Jhenidah ...	550	0					
Rajarampur	Ditto ...	Ditto ...	450	0					
Nagarthan	Ditto ...	Ditto ...	1,300	0					
Kasiakhali	Ditto ...	....	800	0	1 5 3	0 2 8	230 0 0	1,000 0 0	2,30,000 0 0
Porahati	Ditto ...	Jhenidah ...	2,050	0					
Pobahati	Ditto ...	Ditto ...	1,440	0					
Fulia	Ditto ...	Soelkopa ...	1,240	0					
Bhatue	Ditto ...	Ditto ...	1,510	0					
Kalamonkali	Ditto ...	Magurah ...	600	0					
			16,000	0					
Mathurrapur	Sital Chundra Buksi ...	Soelkopa ...	190	0	1 5 3	0 1 7	184 8 0	634 0 0	1,263 3 0
		Total ...	45,334	16	.....	.....	.....	2,650 15 0	5,89,523 9 0

RETURN of Indigo Cultivation in the District of Jessore, Sub-Division Magurah (1872-73).

NAME OF CONCERN.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.	Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs. Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Nowhatta Concern.								
Nowhatta	Mr. H. Oatts ...	Mamudpur ...	10,064 19½	1 4 0	0 2 0	225 0 0	500 0 0	1,12,500 0 0
Chandpur	Ditto ...	Magurah ...	.....	.....	.....	.....	.....	.....
Rajapur	Ditto ...	Mamudpur ...	.....	.....	.....	.....	.....	.....
Arpara	Ditto ...	Magurah ...	.....	.....	.....	.....	.....	.....
Charakhali	Ditto ...	Ditto ...	.....	.....	.....	.....	.....	.....
Nriginghati	Ditto ...	Ditto ...	.....	.....	.....	.....	.....	.....
Chur Narayandia	Ditto ...	Mamudpur ...	.....	.....	.....	.....	.....	.....
		Total ...	10,064 19½	1 4 0	0 2 0	225 0 0	500 0 0	1,12,500 0 0
Babukhali Concern.								
Babukhali	Mr. Saupian ...	Mamudpur ...	2,000 0	1 4 0	0 2 8	225 0 0	112 12 0	25,268 13 0
Hat Baria	Ditto ...	Ditto ...	1,400 0	1 4 0	0 2 8	225 0 0	78 24 0	17,688 2 0
Shamgunge	Ditto ...	Ditto ...	785 0	1 4 0	0 2 8	225 0 0	44 3 0	9,918 1 0
Srikhandi and Haripur Concern.								
Srikhandi	The zemindar of Nurrail	Magurah ...	668 0	1 4 0	0 2 0	194 0 0	33 0 0	6,402 0 0
Haripur	Ditto ...	Ditto ...	493 0	1 4 0	.....	.....	.....	.....
Nischantapur Concern.								
Nischintapur	The zemindar of Nurrail	Mamudpur ...	1,549 14	1 4 0	0 1 7	109 10 0	55 30 7	6,105 0 0

Name of Concern.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.	Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs. Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Ramnagar Concern.								
Barai	Mr. T. Oman ..	Magurah ...	2,200 1	From 12 as. to Rs. 1-4	0 1 0	202 0 0	140 0 0	2,10,080 0 0
Dhankhali			1,544 14					
Krishnapur			1,110 10	.....				
Magurah			630 0	.....				
		Total ...	5,485 5					
Srikhole Nowhatta Concern.								
Nowhatta	Mr. E. Saupian ...	Magurah ...	1,500 0	1 4 0	0 2 8	225 0 0	80 0 0	18,000 0 0
Kamanna	Ditto .	Ditto ...	800 0	1 4 0	0 2 8	225 0 0	45 0 0	11,225 0 0
Ambalshala	Ditto ...	Ditto ...	1,000 0	1 4 0	0 2 8	225 0 0	50 0 0	11,250 0 0
Madhandhari Concern ...	Mr. J. E. R. S. Powran ...	Mamudpur, Bhusna, in Furreedpur ...	3,000 0	0 10 0	0 2 8	225 0 0	187 20 0	42,187 8 0
Nandoali	Akhia Sunker Chakravarti ...	Magurah ...	111 0	1 0 0	0 3 0	180 0 0	3 13 4	626 0 0
Sibrampur	Nilkamal Sen ...	Ditto ...	425 0	1 0 0	0 2 10	206 0 0	27 35 0	42,821 0 0
Chhandra	Annang Mohun Deb Roy.	Salikha ...	640 0	1 0 0	0 3 0	175 0 0	48 0 0	8,400 0 0
Sarsuna	Prosono Chundro Bhattacharjee ...	Ditto ...	1,000 0	1 4 0	0 1 0	170 0 0	15 0 0	2,550 0 0
Kasinathpur	Bhupindro Sunker Sen ...	Magurah ...	300 0	1 0 0	0 2 2	195 13 0	8 17 8	1,651 6 0
Singessur	Ram Chandra Sanuel ...	.....	290 17	1 4 0	0 1 0	170 0 0	7 2 0	1,198 8 0
Bamunkhali	.....	.....	170 0	1 4 0	0 2 8	180 0 0	11 5 0	2,002 8 0
		Total ...	31,682 15½	.....	.....	.....	1,447 2 3	5,29,873 14 0

RETURN of Indigo Cultivation in the District of Jessore, Sudder Division Jessore (1872-73).

NAME OF CONCERN.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.	Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs. Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Bhatparra	Ablulash Chunder Debroy.	Kaleegunge ...	150 0	1 0 0	0 1 8	175 0 0	6 1 0	1,054 6 0
Tolkupy	Juggessur Roy ...	Bagarpara ...	1,075 0	1 4 0	0 1 3	202 8 0	26 35 0	5,440 0 0
Khalkoola	Koylash Chunder Mitter...	Kaleegunge ...	300 0	1 4 0	0 1 0	182 0 0	7 20 0	1,365 0 0
Nariculbaria	Gour Chunder Sadookha..	Bagarpara ...	454 0	1 4 0	0 0 8	170 0 0	5 20 0	935 0 0
Jogurnathpoor	Purna Chunder Ganguly..	Kaleegunge ...	231 14	1 4 0	0 1 8	173 12 0	8 32 0	1,520 0 0
Pushchima	Guru Churn Banerjee ...	Bagarpara ...	1,595 0	1 4 0	0 0 8	170 0 0	19 12 11	3.289 8 0
		Total ...	3,805 14	.....	.....	.....	74 0 11	13,603 14 0

RETURN of Indigo Cultivation in the District of Jessore, Sub-Division Nurrail (1872-73).

NAME OF CONCERN.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.	Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs. Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Nowhatta Concern.								
Luckipasa, Kaleegunge, and Singa ...	Mr. H. Oatts ...	Lohagurah and Nurrail ..	10,414 0	1 4 0	0 1 2	300 0 0	300 0 0	90,000 0 0
Bailmari Concern.								
Tujardanga, comprising 8 factories ...	Babu Chunder Coomar Roy.	Nurrail and Kallia ...	4,614 0	1 4 0	0 0 13	194 0 0	86 39 4	16,878 0 0
Sonnarkhally, Surespoor, and Brijaboyra.	Ditto ...	Ditto ...	938 0	1 4 0	0 0 10½	195 0 0	15 15 9	3,000 9 0
Mudoopoor and Muladharee ...	Punchanunda and Issurchunder Bose.	Ditto ...	644 10	1 6 0	0 0 10	182 0 0	18 0 10	3,372 13 0
Daulatpoor	Puddomonee Dassee ...	Lohagurah ...	975 7	1 0 0	0 0 14	200 0 0	22 20 0	4,406 4 0
Gobra Palgunte	Jugadumba Dassee ...	Kallia ...	2,291 0	1 0 0	0 1 8	200 0 0	50 0 0	10,000 0 0
Sub-Division.		Total ...	19,876 17	.....	.....	.....	492 12 11	1,27,657 10 0
Bagirhat	.....	.....	952 0	.....	.....	.....	... ..	... .
		GRAND TOTAL ...	20,828 17	.....	.....	.....	492 12 11	1,27,657 10 0

RETURN of Indigo Cultivation in the District of Jessore, Sub-Division Khulna (1872-73).

Name of Concern.	Name of Proprietor or Manager.	In what Police Thannah situated.	Area in beegahs cultivated for indigo exclusively.	Rent per beegah.	Average produce per beegah.	Price of produce per maund.	Estimated outturn.	Estimated value.
			Bgs. Cot.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.	Mds. S. Ch.	Rs. A. P.
Tujurdanga	Baboo Chunder Coomar Roy, zemindar of Nurrail.	Dumria ...	220 18	1 4 0	0 0 10¼	198 0 0	0 30 4	149 12 0
Khalishpoor	.....	Khulnia ...	950 0	1 8 0	0 0 10	150 0 0	7 2 0	1,057 8 0
Nehalpoor	Mothoranath Ghose ...	Ditto ...	400 0	1 4 0	0 0 10	150 0 0	6 1 0	903 12 0
		Total ...	1,570 18	.....	.....	.....	13 33 4	2,111 0 0

SECTION II.

ON THE CULTIVATION OF THE DATE-TREE AND THE MANUFACTURE OF DATE SUGAR IN THE MAGURAH AND JHENIDAH SUB-DIVISIONS, JESSORE DISTRICT.

AFTER all that has been written on this subject by Colonel Gastrell in his statistical report dated 1868, and by Mr. Westland in his account of Jessore, dated 1870, very little remains to be said on this most important branch of native industry; but still, as my investigations were directed towards the ascertainment of the present state of date cultivation and the manufacture of sugar from the juice of the tree, I shall attempt to record the results of these inquiries, although much of what I shall have to state on the subject may appear to be mere repetition.

I call this branch of native industry one of the most important, as it is carried on by the ryot quite voluntarily without the aid of a compulsory advance, as is the case with indigo cultivation.

In the production of food grains, the ryot is impelled by that most powerful of incentives, hunger, to which the inexorable demands of the *mahajun* tend to give additional momentum. But the date-tree is his own. He has received no equivalent in kind, nor hypothecated the produce at 50 per cent. interest; and the date sugar season is a season of jubilee to him. He cooks his rice in the date juice boiler, and eats it as a dainty off the same plate with his child. His wife tastes the same in a corner, for in Eastern climes females occupy a degraded position, and are not admitted to an equality with the males. As soon as his *goorh* (molasses) becomes fit for sale, and he is able to carry it to the nearest *hât*, his days of want are over; for he can return home with a splendid fish (comparatively speaking), a good supply of oil and condiments and rice,—not the *mahajun's*, but his own. In this manner from mid November to the end of February his festive season passes on, after which he awakes to the dull realities of life. His *mahajun* expects to be repaid for the *dhan* advanced to him in a season of distress, when his fields lay submerged; the planter's lands must be ploughed up and sown with indigo as soon as the first shower has fallen, although his own *aus* lands require as much, if not decidedly more, attention at the very time.

Date cultivation.—The nursery.

In May and June seeds are gathered from under old date-trees and sown broadcast in a nursery near enough to the ryot's house. They sprout forth within 15 to 30 days, and sooner if there is an intervening downpour. The seedlings are then fenced round in order to save the tender leaves from the bite of the goat or cattle. As soon as two leaves appear a weeding begins, which is kept up twice in the year as long as the plants continue in the nursery for two or three years. After this term, when the rains begin to fall copiously, they are transplanted into an open garden, which is prepared with four or five ploughings and manured with sweepings and cowdung. A high and rich ground is always preferred; but soils which are of a mixed nature and easily yield to the plough, are better adapted than the low and saline.

Transplanting.

Culture after transplanting.

The trees are planted in even rows seven or eight cubits apart in order to allow sufficient space for intermediate ventilation and the turning of the plough and ladder within the intervening space. The ground is ploughed, and the soil around the tree is turned up with the spade twice a year, as otherwise the overgrowth of the straw grass *(ulu)* chokes up and kills the tender plants. The side leaves of the plant are cut off every year in winter for the convenience of cultivating the gardens with cold weather crops, which are generally

sown therein as long as the plants are young and their leaves short; but when they have spread out so much as to obstruct heat and light, the cultivation of other crops is put off. The raising of these crops in the date gardens, instead of interfering with the trees, is rather conducive to their growth, as the soil is kept clean thereby and *ulu* grass kept back. In gardens where the trees are wide apart, the *aus dhan* is cultivated, and an average crop is always obtained.

Effect of inundations and cyclones.

Inundations injure the trees when they are young; for if the water rises high, it deposits its loam on the tender head leaves, and thus suffocates the plant to death. The fouler and higher the water, the greater is the danger to the date-tree. Young and robust trees escape storms and cyclones scatheless, but the tall ones are many a time and oft pressed down by the force of the wind, and although not quite uprooted, placed permanently in a slanting position.

Insects.

There is a kind of larva called *maira* or *kora*, which destroys the plant in large numbers by boring out the heads and eating up the top leaves.

Tapping.—First cutting.

When seven or eight years of age, the tree is fit for yielding the sap. Ordinarily the east or west side of the tree, being better exposed to the influence of the sun, is chosen for tapping; but in some cases the north and south sides are also taken up if more convenient for the purpose of ascent and descent. The position and bend of the tree, as well as its accessibility to the climber, determine the side on which the first cutting is to be made. If it stands at an acute angle with the surface of the soil, the side uppermost is subjected to the paring knife. Sometimes a tree in which the first parings were east and west has its subsequent cuttings gradually brought round to north and south, if it has been beaten down by a cyclone. The tapping continues on from year to year until the head of the tree presents a withered and half-dead appearance. In three trees I counted so many as 42, 43, and 44 alternate notches, thus showing that they had been continuously tapped for those long series of years, and they appeared still capable of being subjected to that process for two or three years more. When on these high and tall trees the head is no more erect in position, the tapping must cease.

Implements.

The implements used in cutting the tree are (1) the *gachua dao*, a sharp and broad instrument with which the paring is made; (2) the *kolach* or goat skin cover which the *gachi* or cutter fits to his waist in order to prevent friction of the rope, called *dara* (3) with which he attaches himself to the tree as he climbs up; (4) the *thungi* or narrow wicker basket hanging from his waist like a quiver, and intended to hold the *dao* and *nullies;* (5) the *akra* or hook, on which the juice pot is hung when he gets up and and down the tree with it.

Tracts.

Besides the cluster of date-trees in and around a ryot's tenement, large open gardens occupying broad areas of land are planted with them.

Sometimes they are planted along hedges and the boundary ridges of fields. The tract of country south and west of the Nabagunga abounds with large date gardens, particularly the line of country west of Magurah, where the land gradually rises higher and higher as we approach the confines of the Nuddea district.

South and west of Jhenidah the country may be said to be bristling with date-trees planted in square plots of 10 or 15 beegahs, and these increase in number as we come nearer and nearer to the Kabadak. The line north of the Kumar, being subject to inundation, is not a well planted date tract, the sugarcane also having retained its hold here to some extent.

Processes before tapping. 1. Clearance.

In October the side of the tree chosen for tapping is cleared of the leaves, and the bark just below the head is cut into, so as to form an oblong bare surface 15 inches by 12 inches, in proportion to the circumference of the tree. After a week, when this surface is perfectly dry, its upper part is skilfully pared off, till the white and softer wood becomes visible. An indenture is then made in the lower part of the pared off surface, along the sides of what appears to be an obtuse angle, with the angular point turned downwards. An inch below this point a split bamboo twig, seven or eight inches long is inserted into the tree in order to conduct the sap into the juice pot as it oozes out of the white surfaces and passes in a thin slow stream through the two sides of the angle as it were through two drains. If there be not sufficient juice in the pared off surface, it is left untouched for a week and cut anew after its being well dried up. If the cut is deep before the surface is dry, the head of the tree pines away and the juice decreases in quantity. Careless insertion of the bamboo tube sometimes rips up the young plant, which may cause its death. Date-trees are divided into three classes, according to their age:—

2. Paring.

The trees classed.

(1) The *comra* or *chara*, or young plant, yielding half to one-half seer of sap in the first year and two to three seers subsequently per night.

(2) The *majhari* or middle aged, called also *utit* or *nalgas*—a tree in the full swing of its juice-yielding career, supplying seven to nine seers per night.

(3) The *kakni* or *daria*, so named for its age and yielding its juice late in the season.

The trees are also classed as male and female—the former, which bears no fruit, yielding the sap early in the season, being called *chotna;* while the latter is called *baron*, bearing fruits and yielding the sap somewhat late. Middle aged trees with robust heads yield the largest quantity of juice; the age at which it arrives at maturity being five or six years after the first tapping.

Date grove compartments.

The trees of a date grove are divided into six portions (called *palas*) for the convenience of tapping them by turns, which goes on in the order described below. I should, however, mention here that the first night's juice is called *jeeran*, which is richer in quality and larger in quantity than that of subsequent nights, the second and third night's is juice called *dokat* (second cut) and *tekat* (third cut).

The juice.

Order of Tapping.

Days.	Divisions of the Garden.	Cuts.
First day of tapping, being about the 20th November ..	1*st* portion.	Jeeran or 1*st* cut.
Second day ..	1*st* „	Dokat, 2*nd* „
	2*nd* „	Jeeran, 1*st* „
Third day ..	1*st* „	Tekat, 3*rd* „
	2*nd* „	Dokat, 2*nd* „
	3*rd* „	Jeeran.
Fourth day ..	1*st* „	Rest.
	2*nd* „	Tekat.
	3*rd* „	Dokat.
	4*th* „	Jeeran.

Days.	Divisions of the Garden.	Cuts.
Fifth day ...	1*st* portion.	Rest 2*nd* day.
	2*nd* „	Rest 1*st* „
	3*rd* „	Tekat.
	4*th* „	Dokat.
	5*th* „	Jeeran.
Sixth day ...	1*st* „	Rest 3 days.
	2*nd* „	Rest 2 „
	3*rd* „	Rest 1 day.
	4*th* „	Tekat.
	5*th* „	Dokat.
	6*th* „	Jeeran.

There is no *dokat* or *tekat* in November, but only *jeeran*. In December, instead of the *dokat*, the cutter rubs the juice-yielding surface clean, which serves the purpose of making it yield the sap. In January both *dokat* and *tekat* take place. The wood remains tender up to December, but becomes somewhat hard in January.

Its increase and decrease.

Juice collected in the fourth night is called *jhurrah*, and the day juice is called *ola*. The colder the night, the more the yield of the tree. Foggy and cloudy nights, which serve to decrease the cold of the weather, tend to diminish the sap. High winds dry up the moisture of the surface, and rain washes it off and lessens the sweetness of the sap. I have not been able to ascertain if the influence of the moon has anything to do with its increase or decrease.

Sap stealing.—Safeguards against the same.

Various artifices are resorted to in order to prevent thefts of the sap from juice pots usually committed by boys at the commencement of the date season. The cutter puts in slices of *kachari*, a species of poisonous *arum purmula*, a nauseating vegetable leaf, and other pungent vegetables into the juice pots, in order to punish such night marauders who drink off the juice stealthily, and in the morning the cutter's clamorously abusive language towards the female relations of the young delinquents scares away the whole neighbourhood.

Collecting the juice.

Early every morning the cutter (*gachi*) and his mate (*kheri*) go round from tree to tree, take down the pots, and collect the juice in order to be boiled down into *goorh* (molasses.)

Boiling.

Boiling goes on in the date grove itself, or in some open space close by. A large stove, called *bain*, with two to sixteen eyes, over which the boiling pans are placed, is fed by a strong fire. As the boiling goes on in earthen pans, the scum is taken off with a ladle formed out of a date branch, and green date leaves are put into the boiler in order to prevent overflowing. The bubbles which appear in the boiler mark the different stages of boiling, they being styled as spider (*makarsha*) bubbles, mustard flower (*sarsa fuli*) bubbles, tiger (*baghai*) bubbles, and treacle (*guria*) bubbles, which last indicate that the process is nearly complete. The boiled juice is then tested by pouring down a stream from the ladle. If it drops slow and thick, the pan is taken off the fire, and a small quantity of the boiled juice is triturated into powder on the margin of the pan and mixed up with its contents, when they all granulate and coagulate into *goorh*. This process is known as *bijmara*.

Goorh.

There are three sorts of *goorh* made from the date juice.

(1) The *patali*, or hard cake, which is used for local consumption, and sold at Rs. 2-8 to 3 per maund.

(2) *Khan goorh* is the *goorh* of commerce, called also *nagree*, locally consumed, but principally used in manufacturing sugar, sold at Rs. 1-12 and Rs. 2-2 per maund.

(3) *Ola goorh*, prepared from the date juice—loose and devoid of granules; chiefly used in sweetening tobacco, and sold at 10 or 12 annas per maund. It is sometimes mixed up with *khan goorh* as an adulteration.

Calculation of produce of each tree.

Let us now see what is the actual produce of each tree, and the average income of the ryot from his date garden.

On this point no two accounts agree, and I cannot say that my own calculations are free from error; but as I have still to go over an extensive date tract in Jessore, I shall have an opportunity of further testing the accuracy of my figures.

The tapping season* generally extends from 5th Aghran (20th November) to 13th Falgun (22nd February), over 110 days. From this we have to deduct foggy and cloudy nights, which may amount to 10 in all during the season. The juice yielding days (*vide* the paragraph "Order of Tapping") amount therefore to 50 in all.

Now counting according to the Bengali month, and taking the average produce month by month as in the undermentioned table, we have the yield of a full grown tree to be—

						Seers.
25 days of	Aghran	at 2	seers per day...	...	...	50
29 „	Pous	„ 5	„ ...	...	...	145
30 „	Magh	„ 8	„ ...	...	...	240
15 „	Falgun	„ 3	„ ...	...	...	45
			Total 99 days	...		480

or deducting the days of rest, we have for 50 days 240 seers, which is equal to 24 seers of *goorh*, 10 seers of juice being capable of producing one seer of *goorh*. The price of these 24 seers would equal Rs. 1-3 and Rs. 2 per maund.

Another, and perhaps a more correct and safe way of calculation, is the following:—

There are five turns of tapping in Aghran, as rest is given to the tree for six days after *jeeran*, which at two seers per turn would give only—

10 seers of juice = 1 seer of *goorh*, price 2 annas.

In Pous 6 turns of *jeeran* at 5 seers yield 30 seers.

6 turns of rubbed juice at 2 seers = 12 seers.

Total 42 seers of juice = $4\frac{1}{4}$ seers of *goorh*; price 3 annas 6 pie, at Rs. 2-2 per maund.

In Magh 6 turns of *jeeran* at 8 seers each turn yield 48 seers of juice.

6 turns of *dokat* at 6 seers each turn yields 36 seers of juice.

6 turns of rubbed (*puccha*) juice at 2 seers each turn yield 12 seers of juice.

Total 96 seers of juice = $9\frac{1}{2}$ seers of *goorh*; price 7 annas 6 pie, at Rs. 2 per maund.

In Falgun 3 turns of *jeeran* at 3 seers each turn yield 9 seers of juice.

3 turns of *dokat* at 2 seers each turn yield 6 seers of juice.

3 turns of *tekat* at 1 seer each turn yield 3 seers of juice.

18 seers of juice = 2 seers of *goorh*; price 1 anna 3 pie.

Total 17 seers of *goorh*; price 14 annas 3 pie.

* Sha Farid, the titular saint (*pir*) who according to Mahomedans presides over date-trees, visits the date tract in spirit periodically on 1st Aghran, and takes his departure for the rice country in the Sunderbuns on 13th Falgun (called Teria by the ryot). He must be worshipped and propitiated by offerings on the first and last days of the season.

Taking contingencies into account, the yield of a good tree may fairly be estimated at 12 annas a year. Both Colonel Gastrell and Mr. Westland calculate the average produce at five seers per tree, while the former makes the tapping nights 65 and the latter 67. My own calculation, counting the number of days from beginning to end, is 55, without deducting foggy and cloudy nights.

According to Colonel Gastrell's estimate the average yield of a tree is Re. 1-2-6 (paragraph 43 of his report), which is very near my first estimate.

Mr. Westland's estimate of each tree yielding one maund of *goorh*, valued at Rs. 2 and 2-4, appears to me to be too high (*vide* page 212 of his report). Dr. Forbes Royle, in his work on the fibrous plants of India, page 96, quoting from Dr. Roxburgh, states that each date-tree on an average yields 180 pints of juice, of which every 12 pints are boiled down to one of *goorh* or jagri, and four of *goorh* yield one of good powder sugar; so that the average yield of each tree is seven or eight pounds of sugar annually.

Now taking a pint to be equal to $1\frac{1}{2}$ pow of Bengali liquid measure, each tree according to this calculation would appear to yield one maund and $27\frac{1}{2}$ seers of juice; and if 9 seers or 24 pints produce three-fourths seer of *goorh*, we have $5\frac{5}{8}$ seers of *goorh* as the average yield of a tree, which at Rs. 2 per maund would amount to 4 annas 8 pie per tree, which is a rather low estimate, looking to the fact that the expenses have yet to be taken into account.

In estimating 12 annas as the more correct basis of the average yield of a tree, I have not taken into consideration the expenses that are incurred by the ryot in the preparation of *goorh*. In a garden of 200 trees the ryot has to lay out—

	Rs.	A.	P.
For fuel	10	0	0
For two *dao*	0	6	0
For purchasing jute	0	8	0
Pots and pans	5	5	0
Rent of two beegahs of land @ 2-8 per beegah	5	0	0
Rent paid to zemindar for keeping up a *bain* (sugar-boiling stove), at one anna three pie per eye; six pie for two side eyes, 16 openings in all	1	3	0
	22	6	0

Or one anna nine pie per tree.

This supposes that the ryot cuts his own trees assisted by his sons, but this is seldom the case. He has to engage a *gachi* (cutter) and a *kheri* (his assistant) for the season, to whom he has to pay at the following rate—

	Rs.	A.	P.
Gachi (cutter) for the season	22	0	0
Food for five months @ Rs. 2-8	12	8	0
Cloth	1	2	0
Shoes	0	8	0
Total ...	36	2	0

		Rs.	A.	P.
Kheri (assistant) Rs 9 for the season	...	9	0	0
Food for five months @ Rs. 2-8 ...	...	12	8	0
Two clothes	...	1	8	0
Total	...	22	0	0

Total servant charge Rs. 58-2, or four annas per tree.

Total expense for 200 trees, Rs. 80-8, or six annas per tree, which leaves a clear profit of six annas for every tree to the ryot, besides the advantage he enjoys for raising a cold weather or *dhan* crop in the soil occupied by the date garden.

The wood.

The wood of the date-tree is used as beams and posts in mat houses, and as ladders in tanks and ghâts; it is also used in constructing temporary bridges over khals and drains.

The leaves cut off before tapping season are used as fuel in the manufacture of *goorh*, and answer the purpose a month. At Kaligunge *bedia patis* (leaf mats) are manufactured from the leaves and sewn into bags, into which sugar is put in before being carried to Nalchith and other places.

In the two sub-divisions I have gone over, 4,205 acres of land are occupied by date-trees, exclusive of those growing all round the corners of ryots' houses.

The approximate number of date trees in these two sub-divisions is 10,33,825, or about 240 trees per acre. A beegah of land (one-third of an acre) is generally planted with 100 trees; but as some of them die in the course of time, the above estimate is not beyond the mark.

In both these sub-divisions there are 2,720 juice boiling oven or *bains*. For each opening in which a boiler is placed, the zemindar levies a tax of one anna three pie, and six pie for each of the side openings through which fuel is applied.

Increase of cultivation.

Although the cultivation of the date-tree has gone on increasing from year to year, on account of the increased demand for sugar and the shipments made to Europe, still there are no accurate data available for the purpose of ascertaining the actual proportion of increase. In Mr. Westland's Treatise, p. 207, it is stated that in 1791 the annual produce of sugar cultivation was 20,000 maunds, of which half was exported to Calcutta. The increase in cultivation within the last 82 years may be imagined from the fact that in the sub-divisions of Jhenidah and Magurah alone, comprising as they do only one-third of the district, the production was 391,780 maunds of *goorh* and 137,000 maunds of sugar in the year 1873, of which nearly 50,000 maunds have been sent down to Calcutta. There is an extensive date cultivation in the sub-divisions of Jessore and Nurrail, which has not been taken into account in this estimate.

MANUFACTURE OF DATE SUGAR FROM GOORH.

The season for manufacturing powdered sugar from *goorh* begins about the 20th Aghran (1st December) and ends on the 15th or 20th of Jyet (end of May), extending over a full period of six months.

The most important place in this district with regard to the manufacture of sugar is Chandpur, an account of which will be found in the rural Gazetteer which forms an appendix to this report.

The process adopted in order to manufacture sugar is easier than at first may be imagined.

Dalua sugar.

The earthern jars into which the cultivator puts his *goorh* are broken up by the sugar manufacturer and the contents poured out into a wicker basket, through which the scum oozes out below into a pan. On the fifth day, a river weed, called *patta seala* (from Sanscrit (শৈবাল), found in abundance in the bed of the Bhyrab and Kabadak, is placed over the *goorh* in the basket and kept for eight days. When the *seala* dries up, it is thrown away and the upper stratum in the basket, consisting of about five seers, is scraped off the surface. New *seala* is again put and kept on for eight days, and the above process repeated. In the second and third processes the sugar is about ten seers each time; in the fourth process the yield is seven seers, and in the fifth five seers. In the last stage the yield is about thirteen seers of inferior sugar. So from three and a half maunds of *goorh* one and a quarter maunds of sugar (sold at times at Rs. 10 per maund) are thus obtained. The average price of a maund of *goorh* being Rs. 2, Rs. 7 worth of *goorh* produces Rs. 12-8 worth of sugar.

The scum which has oozed and is called *mat*, is again boiled, and sugar is manufactured therefrom under the above process. The second *mat* or scum is called *chitia goorh*, used for sweetening tobacco and manufacturing rum.

The sugar thus obtained is called *dalua*—from its being produced in clods (or দলে), which are beaten and reduced to powder.

Schachi or real sugar.

The manufacture of *schachi* (or real) sugar is carried on in the following manner. *Goorh* purchased in *tillias* (pots) is transferred into gunny bags, which are pressed betwixt bamboos in a hanging posture. The granular *goorh* which remains in the bag is called *khar*, and the droppings—*mat khar*—are then boiled in a pan mixed up with milk water and passed through gunny and cloth seives, and reboiled and transferred to semi-elliptical pots called *bharneas* (ভর্ণিয়া) with a hole at the bottom. These pots are arranged over shelves and subjected to a course of *seala* refining as in the case of *dalua* sugar. The oozing during this process is called *mat goorh*. When the second course of *seala* is put on, the droppings are called *jherani*, and so on. The process is repeated until the pot is well nigh exhausted. The sugar produced is called রসের বা সাচি (real), sugar No. I. The *mat goorh* of the bags, and of the first refining process, are boiled together and become *chitta goorh*. By boiling the *jherani goorh*, (*jherani*) sugar No. 2 is produced by the same process as the real sugar.

Loaf sugar.

Loaf sugar or *dobara chini* is manufactured from the *dalua*, which is boiled in water and skimmed with milk. It is then put into an open earthen pot perforated below. After the scum has dropped out two days, *seala* is placed on the surface of the sugar, and after eight days it arrives at its refined state.

The droppings are boiled and a kind of sugar inferior to the above, called *ekbara chini*, is manufactured from the same.

The second droppings are again manufactured into a sugar called *petiar* (basket) sugar.

The sugar crop this year.

The sugar crop is a large one this year, but owing to low rates in the English market the article is moving slowly. Last year 17,000 bazaar maunds of sugar were sold off in the Chandpur market, of which 30,000 maunds were sold for consumption in the mofussil.

The crop this year is estimated at 137,000 bazaar maunds, of which 90,000 have been sold up to date, 50,000 having been sent to Calcutta, and 40,000 maunds sold for local consumption.

At this period last year three-fourths of the crop had gone out, and sold fully eight annas per maund above the present prices. This year only half the

crop has left, and a larger quantity has been sold in the mofussil this year owing to low rates.

The prices in the early market at Calcutta was Rs. 10-8 per pucka maund, the present prices are quoted at Rs. 7.

I shall have to revert to the subject of the sugar trade in a subsequent chapter.

SUGARCANE.

The sugarcane plant has been fairly driven out by the date, and want of care has tended to deteriorate it to such an extent that a return adequate to the toil and trouble bestowed on the manufacture of sugarcane can scarcely be expected.

The species of cane cultivated here are the *khalia* (blackish red) and *kajla* (black) varieties, *nota* (white and hard) and *dhulsundar* (white and robust).

Nota is a hard reed, difficult to be chewn for the sake of sucking its juice, planted in Magh and Falgun in fields divided into shallow drains. As a rule no manure is given. The juice is extracted in Pous and Magh, and *goorh* is manufactured. This species grows much in Harinakunda, the yield being 5 to 7 maunds per beegah, sold at Rs. 2 to Rs. 2-4 per maund. Much of this sugar goes to the Nuddea district and to Khulna in Burdwan.

The *kajla* species is better than *nota*, and supplies a better quality of *goorh*; the yield being 10 or 11 maunds per beegah, sold at about Rs. 2 8 per maund.

The *khalia*, which grows 2½ to 3 cubits high, is planted in Magh and Falgun on *do-as* soil. Inundation water injures the plant, and if it rises over two feet, kills it. The juice is extracted in Pous and Magh, as in the case of the *nota* species. The yield is 10 or 11 maunds, sold at Rs. 2 to Rs. 2-4 per maund. The *goorh* is exported to Calcutta for the manufacture of rum.

The *dhulsunder* (white) species grows in small quantities in the Magurah sub-division, but it flourishes well in the neighbouring districts of Furreedpore and Pubna.

Jamaica cuttings required.

On the whole the sugarcane requires improvement. As the plant has deteriorated, I would suggest cuttings from Jamaica being supplied. The total area under sugarcane cultivation in Jhenidah is 141 acres, and Magurah 66 acres.

Sugar Return,—Sub-Division Magurah.

Names of places.	Number of factories at work.	Year.	Goorh.	Outturn of sugar.	Outturn of treacle.	Price of sugar.	Price of treacle.
			Mds.	Mds.	Mds.	Rs.	Rs.
Manikpur ...	2	1863-64	2,313	666	1,442	4,513	1,312
Binodpur ...	3	1864-65	3,705	1,090	2,106	5,021	1,622
Satrajitpur ...	3	1865-66	2,124	604	882	1,930	2,775
Payari ...	6	1866-67	4,190	1,812	2,792	14,438	6,675
Rarikhali ...	12	1867-68	9,201	3,682	5,265	16,933	6,881
Dari Magurah ...	13	1868-69	8,177	2,842	4,890	19,870	8,821
Magurah and Go-alkhali ...	12	1869-70	4,736	3,151	5,236	20,564	8,601
	15	1870-71	10,593	3,579	6,554	22,876	9,557
	16	1871-72	13,741	4,028	6,483	25,555	9,643
	20	1872-73	18,345	4,303	8,987	26,145	10,710
Total ...	...	...	77,125	25,757	44,637	1,57,845	66,597

Sugar Return,—Sub-Division Jhenidah.

Names of places.	Number of factories at work.	Year.	Goorh.	Outturn of sugar.	Outturn of treacle.	Price of sugar.	Price of treacle.
			Mds.	Mds.	Mds.	Rs.	Rs.
Kotchandpur ... and	...	1861-62	6,007	4,465	1,042	17,765	1,042
	10	1862-63	41,810	27,215	10,595	102,113	11,257
Laha Jango ... and	13	1863-64	32,816	9,967	2,850	97,213	3,038
	16	1864-65	53,035	31,586	16,450	117,702	34,052
Mustafapore ...	21	1865-66	80,031	39,405	30,625	162,333	32,539
	30	1866-67	88,248	47,902	33,391	226,721	64,189
	35	1867-68	144,888	42,989	54,181	275,099	63,628
	42	1868-69	156,530	54,056	81,624	291,811	92,955
	53	1869-70	171,120	68,099	82,637	435,828	100,727
	60	1870-71	179,412	75,454	84,075	497,145	92,164
	69	1871-72	195,975	86,194	83,538	540,508	93,553
	93	1872-73	373,435	132,689	188,402	778,873	391,513

Sugar Return,—Sub-Divisions Magurah and Jhenidah.

Names of places.	Number of factories at work.	Year.	Goorh.	Outturn of sugar.	Outturn of treacle.	Price of sugar.	Price of treacle.
			Mds.	Mds.	Mds.	Rs.	Rs.
Kotchandpur and Laha Jango ...		1861-62	6,008	4,465	1,042	17,765	1,042
	10	1862-63	41,810	27,215	10,595	202,110	4,350
Manikpur ...	15	1863-64	35,129	10,633	4,242	97,213	4,560
Satrajitpur ...	19	1864-65	56,740	32,675	18,556	122,723	35,674
Payari	24	1865-66	82,155	40,009	31,577	164,263	34,314
Rarikhali ...	36	1866-67	92,438	49,713	36,183	241,159	50,864
Duri Magurah ...	47	1867-68	236,889	46,671	59,446	584,902	70,509
Magurah ...	55	1868-69	164,707	56,898	86,518	311,681	101,776
Goalkhali and ...	65	1869-70	175,856	71,251	87,873	456,352	107,328
Binadpur ...	75	1870-71	190,004	79,032	90,632	480,011	101,721
	85	1871-72	209,717	90,222	90,021	566,063	103,236
	113	1872-73	391,781	136,992	197,389	805,018	402,243

SECTION III.

ON THE CULTIVATION OF JUTE AND OF OTHER FIBROUS PLANTS IN THE DISTRICT OF JESSORE.

The word *jute*.

THE jute of commerce is known to the natives of Bengal by the names of *pat* and *kosta*, the two words being used indiscriminately in order to denote the same thing, sometimes together, sometimes separately, although when speaking of the fibre the word *kosta* is in more constant use than the other.

The Bengali word *pat* is evidently derived from the Sanscrit *patta* (পট্ট), which means silk. The origin of the word *kosta* is somewhat vague, but I might as well mention that in my native district of Dacca *kosta* means also a handful of the fibre, and the phrase "এক কোষ্টা পাট" is often used for as much of it as a laboring man would require for some work in hand.

The word *jute* appears to me to be derived in exactly a similar way as *pat* is derived from *patta* (silk). The refuse silk in filatures where the thread is manufactured is known as *jhúta-jhút*, evidently a corruption of the Sanscrit

উচ্ছিষ্ট, *uchchista*, signifying refuse. This word *jhut* being in constant use amongst the owners (chiefly Europeans) of silk factories in the districts of Burdwan, Nuddea, Rajshahye, Moorshedabad, Pubna, Maldah, and the fibre of the plant known as *pat* amongst the natives, bearing a strong resemblance to the same, the term in its softened form *jute* came gradually to be applied to *kosta* in dealings and shipments at Calcutta, and has thus found a place in commercial language as indicating a fibre extensively grown in, and exported from, Bengal into the European market for the manufacture of textile fabrics.

Dr. Wilson in his Glossary gives the word jute a Bengali origin, and Webster's definition is a mere transcript of Wilson's rendering. Dr. Royle in his Fibrous Plants of India, page 243, states that the word jute has probably been derived from *tat** or *chati*," a kind of coarse cloth manufactured from the fibre; but both these words are used synonymously for coarse fabrics spread on floors of shops, specially for the purpose of sitting, and are most likely so named from their being very handy and light when required for use. For reasons above set forth, I beg respectfully to differ from such high authorities, and am humbly of opinion that the word jute is derived from *jhútá* or *jhút*, the refuse thread of silk factories.

Present production, and tracts where grown.

The Jessore district is not celebrated for any extensive jute cultivation. Ordinarily a small plot or two, each measuring one or two cottahs (a cottah equals to $\frac{1}{20}$ of a beegah), near the ryot's homestead, is taken up in order to produce as much of the fibre as he would require for his domestic purposes, for keeping his huts in repair and for tying his cattle, although the spot chosen is also sometimes a deserted homestead or the sloping bank of a dull sluggish stream. The surplus quantity after satisfying the cultivator's wants finds its way to the nearest market, for there is a considerable local demand and consumption in a district which abounds in mat and bamboo houses, which have to be annually kept in repair, while only a small portion of the fibre finds its way to Calcutta from marts easily accessible from the river. No extensive or continuous tracts of land are covered with the jute plant, as the cultivation depends on the circumstances of the ryot and accessibility of the spot, plots nearest to his homestead being always preferred.

The plant and its varieties.

The plants from which jute is manufactured belong to two sub-orders, the *pat* or *kosta*, and the *mesta*.

Pat is sub-divided into several varieties, viz.—

1. *Pat madhai.*—White stem, 6 to 7½ feet long; fibre excellent.
2. *Amania boron.*—Long stem; fibre strong.
3. *Meghual.*—Red stem, 7½ to 9 feet long; generally grown.
4. *Dubri.*—Dirty red color; fibre weak.
5. *Sadu.*—White stem; fibre inferior.
6. *Desi.*—White stem; fibre short.
7. *Bagi.*—Stem tinged with red, 4½ to 6 feet long; not much grown.

Two other varieties of jute, viz. *dhakae* and *belon*, have been mentioned to me, but this not being the season I have not been able to collect samples thereof. Another species, known as *dhanchia*, grows also in Soelkopa thannah, but no description can be given owing to the fibre not being forthcoming.

Kakla, a corruption of the word *kosta*, is applied to the fibre of all the above varieties, when it is dried in an unsteeped state. Its market value is generally very low owing to its coarseness and dirty colour, but the fibre is

* *Tat* means a seat; *chati* shoes are slippers, light shoes; *chati* books mean pamphlets, brochures; *banser chota* is a piece of slit bamboo; *chatais* are coarse mats made of *nal* reeds.

very strong for the purpose of cordage, &c. It is sometimes mixed up with the better sort as an adulteration.

Mesta.

Mesta or *mechat.*—White stem, fibre coarse, plant high-growing and projecting branches on all sides a little over the stem, the leaves being broader and giving an acid taste; stem thorny.

The leaves of the jute plant, which are somewhat bitter to the taste, are used in season as a pot herb, known as *nalita* (in Nuddea), *nulia* (in Mymensing), and *narich sag* (in Chittagong). *Kosta* is known by the name of *bhoti kosta* in Bagirhat in this district.

Sunn hemp.

The fibre of sunn hemp, or the *cartalaria juncea*, is never confounded in the country with jute (*kosta*), as it belongs to a different species, and is a distinct article of trade. It is cultivated and raised principally by the fishermen caste (*jaleas*), and its great local use is in the manufacture of nets and of cordage for boats, &c. Its varieties and the mode of culture are treated of separately.

The soil, situation, &c.

As stated above, there is no peculiar tract of country in this district annually covered with the jute plant, as is the case in Eastern Bengal. In 1276 B. S. (1869) the ryots of a small tract in the north-east of the district, allured by the high prices of the previous years, cultivated a portion of their paddy land with jute; but the loss they suffered from want of rain, and the dulness of the market that year, damped their spirits and tended to bring down the cultivation nearly to the level of the local demand. I can also bear witness to the fact that in the date sugar season a great quantity of jute from the Goalundo and Kooshtea sub-divisions finds its way into north Jessore in order to satisfy local wants.

Soil.

The sort of land called by the ryot *do-as* (half clay, half sand) is favorable to the growth of jute. The cultivation begins in March. About four or five successive ploughings are necessary in order to prepare a beegah of land; and when the soil has become reduced to the consistence of dust, it becomes ready to receive the seed. Seed gathered in the month of Kartik (October) is the best adapted for sowing, and about three seers are required for a beegah (one-third of an acre). As soon as the sowing season arrives, in Bysack (April), the seed is scattered broadcast with the hand over the plot, after which a *mai* or light bamboo ladder is drawn over it in order to cover it up.

The young plant sprouts forth in about three days, or earlier if there be a light shower to accelerate its growth, and when it has risen four or five fingers above ground, a harrow is lightly drawn over the field in order to prevent exuberance in growth. Fifteen days after a weeding takes place, and when the plants are breast high, those found overcrowding are uprooted, and thus a little ventilation made. The plant is cut in Bhadra (August) just above the roots, which are left standing in the ground. The first year yields a good crop, which is somewhat less in the next; while in the third year the plant deteriorates if sown in the same soil, which has already become impoverished. The roots thus left in the ground disappear at the next ploughing. It should be noticed here that as in rice there is an early and late species of the same crop, so in jute also the early crop, called *chotna*, which grows on land above the reach of inundation, is cut in Bhadra (August), while the late crop, *boron*, in which *mesta* is included, is cut in Assin (September).

Cost of growing.

The following is an estimate of expense incurred in cultivating a beegah (one-third of an acre) with jute:—

	Rs.	As.	P.
(1) Ploughings, at 6 ploughs per rupee	1	0	0
(2) Weeding, 1 cooly per day	0	3	3
(3) Three seers of seed	0	3	0
(4) Cutting the plants, 5 men at annas 3-3 ...	1	0	0
(5) Washing and beating out the fibre, 10 men at annas 3-3	2	0	0
(6) Rent of land	1	5	3
Drying and packing 5 maunds of the fibre, 4 men at annas 3-3	0	13	0
Total ...	6	8	6

Rotations.

The only means adopted in order to renovate the soil is by manuring it with cow-dung, which is however rarely resorted to. Where the land is low, the annual inundation restores it to a wonderful extent, and preserves its fertility; but the higher soils become impoverished, which is one of the reasons for planting them with date-trees here. The only rotation practised is the raising of an intervening tobacco or *sursoo* crop in the land before the jute season arrives.

Produce.

It is the opinion of some that each jute plant produces about two tolas of the fibre. Another opinion prevalent amongst experienced dealers is that the produce per beegah is equivalent in maunds to the mean length of the fibre in cubits, *i.e.* if the average length of the fibre after washing is 5 cubits (7½ feet), the produce is 5 maunds per beegah. The average yield per beegah is 4 to 6 maunds (of 80 tolahs to the seer) of the fibre, according to the nature of the soil where it is grown.

I have said above that the jute plant grows well on *do-as* land, and that a light shower early in the season does it an immense amount of good. So after the plant has grown and acquired some stability, alternate sun and rain are highly conducive to its welfare, while continual absence of rain produces a blight called *kuchari* (কুচরি), when the leaves become warped and twisted, and the plant is stunted in growth. Heavy rains and inundation breed the *sua poka* (the common scorpion), which eats up the leaves and leaves the bare stumps standing.

State of cultivation.

In speaking of jute trade in Jessore, one is struck with the fact that while in the adjacent districts, and specially in Eastern Bengal, the cultivation of the fibre has so rapidly increased by the impulse given to it by a brisk demand for the staple in the European markets ever since the Crimean War, it has remained almost stationary here without being influenced in any degree by the busy stir outside. True, that in the northern parts of the district, watered by the Kumar, the Nabagunga, and the Gorae, a little exportation has begun six years ago owing to the late high prices ruling at Calcutta, and there is a gradual increase in the cultivation of the fibre in the tract watered by those rivers, but the late depreciation in the market has had a prejudicial influence on the jute trade in general, and in the present day the highest quantity under a ryot's cultivation scarcely exceeds 5 beegahs, and this not in many cases.

One cause of the depressed condition of jute cultivation in Jessore is that in the northern divisions of the district the ryot's attention is

engrossed by the two most important manufactures of indigo and the date sugar. Nearly all the available land occupied by food grains is taken up with indigo, and the ryot finds it more profitable to plant date-trees close to his homestead, as the land becomes more and more elevated and impoverished.

Although there is more of date than of indigo in the midland divisions (Jessore and Nurrail), still jute does not appear to flourish here, as the soils adapted for its cultivation are rapidly silting up. In the southern divisions (Khulna and Bagirhat) the staple produce is rice, which, fortunately for the other parts of the district, monopolizes the time and attention of the cultivator. On the banks of the Kumar, the Nabagunga, and the Gorae (called also Madhoomati), the cultivation may no doubt increase; for in the adjacent marts of Modhukhali and Sayudpur, situated in the Furreedpur district, close to the last-mentioned river, a large trade in jute is carried on, in which some of the merchants of the Jessore district take an active part; but the *chur* lands adapted to any extensive cultivation of jute are, as above stated, mostly occupied with indigo.

Soils and climate.

Soils which have an admixture of clay with sand are well adapted to the growth of jute. The *chur* lands on the banks of the Megna, Jenae, Buramputra, Dhaleswari, in Eastern Bengal, produce the fibre in profuse quantities, and yield such a substantial return to the ryot, that the nightmare of a *mahajun's* (money-lender's) exorbitant demands never haunts him, as they do the Nuddea and Jessore ryots.

Degree to which soils are exhausted.

Supposing the first year to afford a full crop, there is a decrease of about a quarter in the second year, while in the third year the soil being exhausted, the yield is not more than half of the second year; it is then given over and a rotation of other crops practised, or the thatching grass is allowed to grow in the land. Flooding does an infinite amount of good; but as for manure, none is systematically applied in order to restore the soil unless it is close to the ryot's cow-shed. The soil resumes its strength within three to five years, when it is again capable of receiving the jute seed.

The prospects of the jute trade are not, for reasons above set forth, at all bright, unless some extraordinary circumstances tend to change the present aspect of things. In thannah Harinakunda, situated in the extreme north-west of this district, the cultivation is decreasing and giving way to mulberry. The district is a populous one, but as it does not enjoy the advantage of sending forth its exuberant population into *churs*, as is the case in the tidal tracts of the delta, the land available for the raising of such commercial staples as jute, safflower, &c., is comparatively limited in extent, after satisfying the demand for food grains, indigo, and date sugar.

Mode of preparation of the fibre for the market.

If the season has been favorable, the cutting of the plant begins in August, and is carried on to the end of the month. This is done by means of a *dao* (bill-hook). The plant is held by the left hand while the *dao* is applied to its root. These are then made into bundles (containing 50 or 60 stems) of a cubit in circumference, and carried to the nearest stream or pool of water, into which they are thrown between bamboos driven into the bottom. Clods of earth and plantain trees are heaped upon them in order to press the bundles under water. Stagnant water, where there is hardly any current, but a great deal of vegetable decomposition, promotes fermentation more rapidly than stream water. After the bundles have been steeped for ten or twelve days the fermentation is complete, and the fibre is separated from the stalk by means of the hand. A quantity of the steeped plant is grasped in the hand and broken a foot above the roots by means of a paddle; the fibre

thus freed from the stem is twisted round the palm and shaken in the water, when the upper stem loosens itself and goes clean off the fibre, which is then washed. River water adds a dullish tinge to the fibre, while pool water bleaches it well. The fibre thus extracted and bleached is then spread out to the sun on bamboo stages, or on the thatch of the ryot's house, and dried for two or three days, after which it is made up into bundles of a seer each and is ready for use or for sale.

Improvements.

The fermentation in water weakens the strength of the fibre, and the steeping of the jute plant in stagnant pools within villages emits a most offensive smell, and causes the drinking water to become very foul, and thus a source of sickness to the surrounding population is engendered.

The remedy for the first is to devise some means for separating the fibre without first steeping the plant in water. When trying lately to extract a fibre from the leaf of the *suchmukhi* and *dakatia* (liliacious plants), I found that the thread, when extracted by beating out the pulpy part of the leaf, was stronger and whiter in hue than when it was extracted after steeping and rotting the leaves in water. I would suggest an experiment to be made of separating the jute fibre from the stem by some such process as the following. After cutting I would pass the stalks through a mill formed like the native *kerki*, used in expressing the juice of the sugarcane, and after they had been broken up, the loosened fibre should be steeped in brick-made tanks like the indigo vats, specially made for the purpose, and should be bleached as soon as the bark comes off easily and separates itself from the threads. This would most probably render the fibre stronger, and would remove a great source of nuisance to the population, caused by the indiscriminate steeping in pools scattered all over a village.

The leaves.

As has been stated above, the leaves of the jute plant, which have a slight bitter taste, are used as a pot herb by all classes. In a dried state they serve for medicinal purposes, and are eaten fried at breakfast time with rice in cases of dysentery. The cold infusion of the dried leaf is also administered as a vegetable bitter tonic in dysenteric complaints, fever, dyspepsia, and the like.

The stem.

The stem, divested of the fibre, is used in manufacturing matches. It is also used as a fencing in betel gardens, and in supporting the creepers in order to reach the roof shading them. To the poor ryot a bundle of dry jute stem serves as a torch in dark nights, while the orthordox Hindu values the wood as a necessary adjunct to his worship by means of the fire (*yajua*).

Seed.

The seed when fried over the fire yields an oil chiefly used for lighting purposes.

Uses of the fibre.

Innumerable are the uses of the jute fibre to the ryot. His huts, made principally of bamboo and thatched over with grass, cannot be constructed without the help of jute twine, strings, and ropes. The fibre furnishes tether for his cattle and his agricultural team, strings for hanging juice pots to his date-trees, ropes for his carts, gunny bags for storing in his paddy or other country produce and carrying the same to market. It also furnishes materials for rope shelves and net bags, which are an important part of his domestic furniture. To the boatman it furnishes rigging and cordage for his craft, as also twine and strings for constructing his mat cabins.

Consumption.

An agricultural ryot consumes about 20 seers of fibre during twelve months, and a day laborer, who has only to keep up his huts in repair, has need of about five seers during the same period.

Exports, &c.

Of the jute trade I can speak with confidence only of the tract which was subjected to actual survey in the past season. In the Jhenidah sub-division the jute area does not exceed 1,058 acres to a population of 286,461 souls, spread over 43,850 houses. Now, taking the average consumption of each family residing in a house to be 20 seers per annum, and calculating the produce of each beegah (one-third of an acre) to be five maunds, we have 15,900 maunds of jute to 43,850 houses. Of this 2,009 maunds were exported, and about 34 maunds exhausted in weaving bags, leaving a remainder of 13,857 maunds of raw jute for local consumption, or 12 seers per house per annum.

As stated above, the requirements of the sub-division not being satisfied, there is an importation of the article in retail quantities from the nearest markets of the Nuddea district and the Magurah and Jessore sub-divisions.

In the Magurah sub-division the area covered by jute is 2,580 acres, which at the rate of five maunds of produce to a beegah (one-third of an acre) gives a total yield of 38,700 maunds per season according to the returns obtained. The quantity exported to Calcutta and other places is 2,168 maunds, and consumed in the manufacture of bags 750 maunds, leaving a balance of 35,782 maunds for local consumption, or 34 seers per house.* Considering that there is a large boat building trade in Magurah, and that a quantity of the fibre finds its way to Furreedpur without being accounted for in any way in this district, as also to Jhenidah, this excess of 14 seers over the estimated average consumption is not quite inexplicable.

Of the other sub-divisions I cannot speak with any degree of certainty. Mr. Westland, in his report on Jessore, estimates the quantity of jute land in Narrail at about 1,000 acres, which gives an average of about 12 seers for each house, reckoning the total number at 42,578, there being no exports, as is stated by the sub-divisional officer.

In the Jessore, Khulna, and Bagirhat sub-divisions the area under jute cultivation has not been yet ascertained with correctness. I give below only a rough estimate:—

Jessore sub-division	..	..	..	900 acres.
Khulna „	..	..	..	500 „
Bagirhat „	..	.	..	450 „

The quantity of jute exported every year has not been estimated on any trustworthy basis. It is generally stated that all the jute raised is for local consumption, only with the exception of Molnahat in Bagirhat, which is said to have exported 4,000 maunds last year.

The export trade in jute is carried on with Calcutta by means of boats, which go *viâ* Khoolna and the Sunderbuns.

How jute is taken to market.

The cultivator sells the fibre to the *faria* or *paikar*, who frequents the local *hats* and villages for the purpose of making purchases. These he takes to the *mahajun*, or wholesale dealer, who has either advanced to him money for the purchase or gives him a profit on the quantity he has brought in. Here the small bundles are broken up and the fibre is again dried and rolled into huge circular bales, in which form it finds its way to Calcutta before transhipment. As the rivers rise, huge boats laden with jute, with their mat roofs pushed up so as to contain all the available number of bales, may be seen floating down the river on their way to that great mart. The subjoined return shows the state of the trade for the past six years in the Magurah and Jhenidah sub-divisions.

* The number of houses in Magurah is 41,563.

Return of Jute Export,—Magurah and

Place of export.	On what river situated.	Police station.	1867.			1868.		
			Quantity.	Rate.	Price.	Quantity.	Rate.	Price.
			Mds. S.	Rs. A. P.	Rs. A.	Mds. S.	Rs. A.	Rs. A.
Soelkopa	On the Kumar	Soelkopa	101 29	2 6 6	244 13	.....	.....	.....
Abaipur	Ditto ...	Ditto ...	.....	.....	.....	.....	.. ..	.....
Binadpur	On the Nabagunga ...	Mahmudpur ...	.....	.....	.....	403 15	3 0 to 3 2	1,210 2
Rajgunge	Ditto ...	Ditto ...	.....	.....	.....	255 0	2 12 to 3 4	765 0
Mahmudpur	Ditto ...	Ditto ...	.....	.....	.....	42 0	2 12 to 3 4	126
Nowhatta	Ditto ...	Ditto ...	.....	.....	.....	.....	.....	.....
Magurah	Ditto ...	Magurah	.....	.....	.....	.....	.....	.....
Satrajitpur	Ditto ...	Ditto ...	.....	.....	.....	394 0	2 12 to 3 4	1,182 0
Ichhakhata	Ditto ...	Ditto ...	.....	.....	.....	63 4	2 12 to 3 4	189 4
Radhanagar	East of Hanu river ...	Ditto ...	.....	.....	.....	40 23	2 12 to 3 4	121 11
Bhabanhati	River Fatki ...	Ditto ...	.....	.....	.....	250 0	2 12 to 3 4	750 0
		Total ...	101 29	.....	244 13	1,448 2	.....	4,344 1

Jhenidah Sub-Divisions, District Jessore.

1869.			1870.			1871.			1872.		
Quantity.	Rate.	Price.	Quantity.	Rate.	Price.	Quantity.	Rate.	Price.	Quantity.	Rate.	Price.
Mds. S.	Rs. A.	Rs. A.	Mds. S.	Rs. A.	Rs. A.	Mds. S.	Rs. A.	Rs. A.	Mds. S.	Rs. A.	Rs. A.
778 10	2 8 to 2 13	2,078 6	667 18	3 13	2,564 12	1,027 23	3 6	3,124 1	2,009 4	1 2 to 2 5	3,526 5
.....	.....	.....	41 0	3 5	135 13	.....	.....	.....	.....	.....	.....
385 0	3 0 to 3 2	1,161 12	300 0	3 5 to 3 6	993 12	341 30	3 0 to 3 8	10,110 11	655 0	1 0 to 1 12	900 10
388 0	2 12 to 3 4	1,170 0	300 0	3 0 to 3 10	993 12	402 0	3 0 to 3 8	1,306 8	305 0	1 4 to 1 8	419 6
68 0	2 12 to 3 12	205 0	35 0	3 0 to 3 10	115 15	45 0	3 0 to 3 8	146 4	50 0	1 4 to 1 8	68 12
.....	.....	.....	.....	.....	.....	.....	.....	.....	482 18	1 4 to 1 8	663 5
.....	.....	.....	533 0	3 0 to 3 10	1,765 9	328 23	3 0 to 3 8	1,068 6	11 14	1 4 to 1 8	15 6
517 0	2 12 to 3 12	1,559 1	838 33	3 0 to 3 10	2,778 10	738 17	3 0 to 3 8	2,390 14	240 0	1 4 to 1 8	330 0
72 0	2 12 to 3 12	217 2	60 0	3 0 to 3 10	198 12	75 0	3 0 to 3 8	243 12	75 0	1 4 to 1 8	103 2
50 0	2 12 to 3 12	150 12	30 0	3 0 to 3 10	99 6	50 0	3 0 to 3 8	97 8	50 0	1 4 to 1 8	68 12
300 0	2 12 to 3 12	904 11	275 0	3 0 to 3 10	910 15	300 0	3 0 to 3 8	975 0	300 0	1 4 to 1 8	412 8
2,858 10	.....	7,456 14	3,080 11	.....	10,557 4	3,308 13	.....	10,472 0	4,177 36	....	6,518 2

SUNN HEMP, CALLED ALSO INDIAN HEMP.

I now proceed to describe briefly the mode of raising and extracting the fibre of the *cartalaria juncea*, known as *sunn* or *sunn pat* in Bengal.

Species.

There are two species or kinds of this plant, *i.e.* the *fûl sunn* and *bagha sunn;* the first being sown in January and uprooted in April, and the last sown in May and uprooted in August. From 40 to 50 seers of seed are necessary to sow a beegah—40 seers being the usual quantity, 50 seers being required in cases where the soil has been newly broken up. The ploughing for *fûl sunn*, four or five in number, must be very deep. The seeds prouts forth after three days and the plant grows very dense in fields, and beyond cultivation and scattering the seed no further attention need be paid by the cultivator until the time for uprooting comes. When the plant is in flower, its bright golden hue strikingly attracts the eye from a great distance.

After uprooting, the plant is made up into bundles of 2¾ cubits in circumference and subjected to fermentation in stream water, when they are tied to bamboos stuck into the bed of the current and pressed under water by cleds of earth being placed over them. If the weather be not cool, the fermentation is complete in four days and three nights, otherwise it takes five days and four nights.

Extracting the fibre.

After the above term the cultivator opens the bundle and grasps as many of the fermented plants as he can handle with ease; he then strikes them a foot above the roots by means of a paddle. The stem breaks off, and the extricated fibre is twisted round the palm and shaken, when the remaining part of the stem separates and goes off, leaving the whole length of the fibrous bark attached to the hand. It is then washed and taken home and dried. In the case of this fibre river water is preferred to pool or stagnant water.

The species known as *bagha sunn* is sown in chur lands, where the inundation does not reach, the seed being spread after only two ploughings. The fibre is extracted by a similar process as described above. It is three to four cubits in length, but coarser than the *fûl sunn*, which is 2½ to 3 cubits in length.

The yield per beegah is two to three maunds, the price being Rs. 5 to Rs. 6 per maund of 60 tolas to the seer.

The seed is extracted from the pods by beating them on the ground with a stick. The fibre is used locally in the preparation of nets for fishing and of towing ropes for boats.

OTHER FIBROUS PLANTS.

The *dakatia*, known by the Hindi names of *kantala* and *banskeora* (p. 41, Royle's Fibrous Plants of India), is to be found in a wild state in the Jhenidah and sadr sub-divisions of the district, growing on the drains and hedges of homestead lands. The fibre is extracted from the leaf after beating the same on some hard substance and steeping it in water for three or four days, and then drying it in the sun. It is rather long (being wiry and robust), resembling horse hair, and capable of being manufactured into ropes and textile fabrics of a coarse kind.

Suchmukhi.

The fibre of the *suchmukhi* plant, called also *murza* (p. 51 of the above-named work), extracted under a similar process, is finer and whiter than that of the *dakatia*, but strong enough to be manufactured into cloth or paper. It is used by the females in stringing beads for their neck and in making waist-bands. The plant is to be found growing in the Jhenidah and Magurah sub-divisions.

Another fibre, that of the *kaka lata*, a creeper, which has a woody stem, with joints at intervals of four to six inches where the fibre terminates, is to be found in the Jhenidah and sadr sub-divisions. Its staple is very short, but the thread is snow white, soft and silky as well as strong. The only use made of it is in manufacturing angling lines, which appears to be known to but a few.

Kaka lata.

No. 2.

Return of Boat-hire to Calcutta in exporting Jute.

1867.—Rs. 15 per 100 maund, when exported along with other country produce in the same boat.
1868.—No information.
1879.—Rs. 20 per 100 maunds of jute.
1870.—No information.
1871.—Rs. 15-8 per 100 maunds, when exported along with other country produce.
1872.—Rs. 21 to Rs. 22 per 100 maunds.

No. 3.

Return of Gunny Bags Manufactured, 1872-73.

Place.	Number of pieces manufactured.	Price per piece.	Value.	Remarks.
			Rs.	
Magurah sub-division ..	24,000	8 pieces per rupee.	3,000	Chiefly sold at Kaligunge, Chandpur, and Chaugachha markets, and sent to Jhalukati, in the Backergunge district.
Jhenidah sub-division...	1,080	ditto	135	

SECTION IV.

ON THE CULTIVATION OF FOOD GRAINS.

As is to be expected, the cultivation of rice occupies the ryot's attention more than that of any other crop, as it is the staff of his life, and as his general welfare year by year depends on the success that attends him in raising it. A plentiful harvest gladdens his heart, as it places him in comparative ease; while its failure drives him, bound hand and foot as it were, to the door of the extortionate *mahajun*, whose demands go on increasing year to year and month to month, until at last the poor ryot gets so hopelessly entangled that it becomes difficult for him to get out of the meshes with which he is surrounded. The mode of cultivating rice is so well known that it is hardly necessary for me to enter into any detailed description of the process.

Dhan or paddy.

Dhan or paddy is divided into two species viz.—

The *aus* (from Sanscrit আশু, 'early') sown in plots both sandy and clayey towards the middle of April and gathered in July and August. At the time of gathering the harvest the

Aus.

stalks are cut midway; the upper half being taken home with the corn, while the lower (stubble) remains in the field, and is either eaten up by cattle or manures the soil if allowed to decompose there. Grain intended to be kept for seed is thrashed the day after cutting, dried for three days, and stored; and the quantity intended for food is thrashed within five to fifteen days, according as the weather is fair or foul. The chaff after winnowing is thrown away.

The upper stalk of the plant, after being divested of the grain, is dried and stacked carefully for the cattle to subsist upon during the rains and the cultivating season, which obtains from Kartik, soon after the subsidence of the rains, to Bysak or Jyet, when all the sowings are over. The quantity of seed required for a beegah of land is 40 seers, and the return is about three *sholees* of local measure, or 15 maunds of 60 sicca weight.

Amun.

The *amun dhan* (Sanscrit হৈমন্তিক) is of two varieties—one sown broadcast, and the other transplanted, the latter crop being confined to the higher parts.

Mixed cultivation.

The *amun* is more grown in the Magurah than in the Jhenidah sub-division, the land in the former being lower than in the latter; but there is a good deal of it sown in those parts of Jhenidah which are intersected by *bils*. Two species of the *amun*, called *kakna* and *khandi*, are sometimes sown on the same field with *aus*, the *amun* rising up to half of the *aus* plant when the latter is ripe for the scythe. At the time of sowing the proportion of seed is two-thirds of *aus* to one-third of *amun*.

Amun dhan is also divided into two classes—*chotna*, or early crop, growing in water knee-deep, and *boron** or the late crop, growing in water ten or twelve feet high. The *rowa*, or transplanted crop, grows in water knee or thigh-deep.

I have spoken both of *aus* and *amun dhan* being sown in the same plot. In the Magurah sub-division some lands are sown with three crops: that is *amun dhan*, *rai* (oil-seed), and *matur* (peas), in the following order. *Dhan* is sown in Bysak; in Kartik, as the water recedes, *matur* is scattered in the same field along with *rai*. In Aghran the *dhan* is reaped away, after which *rai* and *matur* are reaped in Falgun. The *rai* has a longer stem than the *sursoo* (mustard), but the seed is smaller. The quantity of land yielding three crops in the sub-divisions of Magurah and Jhenidah is 71,070 acres.

Boro.

Besides these there is another, the *boro* or spring crop of *dhan*, raised in low *bil* lands, where the water is intercepted and the plant uprooted from nurseries stuck deep into the mud in the month of Aghran and Pous and reaped in Chait and Bysak. This *dhan* and the *cheena* crop are much injured by hail-storms in April and May. An officer, named Shirali, more properly Shilari (from শিল, 'stone' or 'hail,' and অরি, 'an enemy,') is entertained by the ryots in order to protect their fields from hail, and he pretends by means of his incantations to avert the danger. He is paid at the rate of ten to twenty seers of paddy per house.

Boro lands are usually irrigated by means of canoe-shaped troughs, which are pressed down with the foot into water and raised by means of a lever, at one end of which a large clod of earth is tied.

There are 95 acres of *boro* land in the great Jugni Bagni *Bil* (Bora Billa) north of Magurah.

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* The *boron dhan* rises as the water swells and keeps its head above. Two or three species of this *dhan* is capable of bearing submersion for seven or eight days, if the water which has risen suddenly be clear; but if the stalk becomes slimy, there is no hope for the plant. The ryots assert that if the water be not foul, and if the rays of the sun can pierce as far as the leaves of the plant, it survives submersion.

The total quantity of land under rice cultivation is 3,739,230 acres, and this to a population of 562,181 souls in these two sub-divisions gives an area of ·6 acre per head.

In calculating a ryot's profits from the cultivation of a beegah (one-third of an acre) of paddy land, we have to take into consideration the following items :—

Receipts.	Rs.	A.	P.
Paddy (average produce per beegah, 60 cottahs = 15 maunds) at 10 cottahs per rupee	7	8	0
Hay, 9 loads	1	8	0
Second crop,—mustard or *rai*, yield 5 cottahs = 1 maund	3	0	0
Kalaye (32 cottahs = 4 maunds), at 6 annas per maund	1	8	0
Total ...	13	8	0

Disbursements.	Rs.	A.	P.
Rent of land, 1 beegah ...	1	5	9
Ploughing expenses—			
Ploughing	1	4	0
Harrowing	0	4	0
Trimming the field, 2 coolies	0	5	0
Weeding, 12 men at 2 ans. each	1	8	0
Thrashing	0	6	0
Winnowing	0	3	0
Reaping mustard	0	6	0
Ditto *kalaye*	0	6	0
Total (*a*) ...	7	7	9
Idat—			
Price of seed grain; paddy 1 maund	1	0	0
Mustard, 1 cottah	0	8	0
Kalaye, 4 cottahs	1	0	0
Total (*b*) ...	2	8	0
or Rs. 10. Grand Total ...	9	15	9

The total (*a*) represents the price of the ryot's labor, with rent and the interest of the capital laid out by him in the purchase of stock; while (*b*) shows the price of the seed grain.

Hence it will be supposed that besides the rent paid, the proceeds may be all put down in favour of the ryot; but there are inundations and droughts to disturb the calmness of an ordinary season, and thus seriously to affect the outturn of his fields.

In inundation times several species of *boron amun*, such as *dol kocha*, *nepah*, and *khonea matur*, rise as much as 12 or 16 feet high with the rise of the water; but it is necessary for its safety that the plant should have its head above water, for if it be submerged in foul water the plant dies in a day or two. (See note above.)

The weeds that usually grow in the *aus dhan* and eat up the moisture at the roots are the *sama*, *dhela*, *kasea*, and other grasses, which have to be rooted out and killed. The grass is used at the time as food for cattle. The insects which injure the *dhan* are—

(1) The *sua poka* (from *sesui*, a cutting instrument), which cuts up the ears of the *dhan* when nearly ripe.

(2) *Maricha poka* (from *marich*, a chilly), which forms a spider's web in the leaves and gradually sucks the plant and prevents its growth. It is at first white, like the spider, egg-shaped; it then changes into red, and subsequently becomes black, with hairs on its back. The stems appear as if burnt, the leaves become dried up, and the plant bears no fruit. This insect destroys the *aus* as well as the *amun* rice, and is caused by a drought after a heavy rainfall.

(3) The *majura* (from *maj*, the midstalk), a white small grub, which eats up the stalk of the young *dhan* plant.

(4) *Kat faring*, a grasshopper, which eats up the ear as it shows itself.

Besides these, snails cut away the stalks of the *boron dhan* in deep water, and block up boat tracks in *bils* by their devastations. *Kaein* and *kora*, two species of water-fowl, also injure the *amun dhan* in the rainy season.

The devastation of locusts is rather unusual; but when it occurs the ryot loses his all in the fields. Wild boars dig up the roots of the *dhan* plants.

In order to guard against the ravages of wild animals high stages are erected on bamboos, so as the guard may sleep secure above their reach and prevent their attack by means of a bamboo rattle.

When there is fear of cattle trespass in *aus* fields, a low hut is put up at a corner, where the owner watches and lies in wait for the cattle, which are maliciously set loose at night for the purpose of fattening them at another's expense.

A blight, called *hatia*, consequent on evaporation of heat owing to absence of rain, causes the *dhan* to become stunted in growth, and interferes with the ears budding forth.

A list of the different species of *dhan* is appended.

Bhura is sown along with *amun* in Bysack and reaped in Assar and Sraban, when the *amun* plant has risen about half the length of the *bhura*. The produce is a sort of grass seed, and is eaten in lieu of rice at times of distress. When a ryot's stock of rice is exhausted, *bhura* is mixed up with rice and eaten. In Chandpur *bhura* is sown in *aus* land by itself and reaped in Sraban. The seed required is four seers to a beegah. This grain is raised in limited quantities. The yield is about four maunds. The grain is sometimes boiled in milk and eaten, and the stem is given over to the cattle as food. The produce is 3¾ maunds (5 *aris*) per beegah.

Cheena.

Cheena is sown in Aghran and Pous and reaped in Chait. It grows well north of the Kumar river. There is a later crop (called *jero cheena*) of this grain sown in Bysak and reaped in Assar.

Kaon.

Kaon is sown along with *aus* and reaped ten or fifteen days earlier.

Dhonda.

Dhonda is another sort of grain, cultivated and gathered in the same way and at the same time.

Barley.

Barley is sown in Aghran and reaped in Chait. The grain is pounded and eaten on special holidays.

Wheat.

Wheat is sown and reaped at the same time. It is pounded into flour.

Pulses.

The pulses, which enter largely into the food of the Bengali, are the *matur*, *khesari*, *mussari*, *muskalai*, *mugh*, *chhola*, and *arhar*. All these except the last are cultivated during the winter, and with the exception of *chhola* (gram), extensively grown.

Matur (peas) is in great demand in the northern division, as its *dal* is much relished by the people. It is sown on lands in which the *boron amun dhan* grows.

Matur and *khesari* are sometimes mixed together and sown in the same field. It is extensively exported to Calcutta from the marts at Porahati, Soelkopa, and Abhaipur.

Muskalai and *mugh* are sown in Kartik in *chotna amun* as well as *patit* land without culture, and are reaped in Pous.

Chhola (or gram) is cultivated in Kartik, on land in which the *aus dhan* and indigo grow, and is gathered in Falgun.

Arhar is sown along with *aus dhan* in the same field, and is reaped in Pous. The wood is sold as fuel.

The yield of a beegah sown with pulse varies from 1½ maunds to 5 maunds. The total quantity of land occupied by these crops is 46,368 acres.

Oil-seeds.

The seeds from which oil is extracted here are mustard (*rai*), linseed (*til*), *suar guzi*, and *tara guzi*. Oil is also extracted from the seeds of the *royna* and castor-oil plant, but seldom used except for medicinal purposes. Mustard is of two kinds—dark-red and white; short plant, robust seeds; while the *rai* plant is rather of high growth, the seed being smaller.

The white and dark-red species of mustard, together with linseed, form the staple produce of the winter crops, which are extensively raised in *aus* and indigo lands. They are sown in Kartik and reaped in Magh, the produce of each beegah varying from two to three maunds.

Suar guzi or *suar kunchi*, so called from its likeness to the bristles of the boar, grows in plots between the Chitra and Nabaganga rivers. It is sown in Kartik and reaped in Magh. *Tara guzi* is cultivated and reaped in similar seasons.

Sesamum.

Til is of three sorts—*prem* or *kista til*, white *til*, and *kast* or *kat til*; of which the first two species are sown in *aus* land in Assin and reaped in Pous. *Kat til* is sown in Falgun and reaped in Assar. This species is cultivated extensively in the Mahmudpur thannah.

Mustard-oil.

In the Magurah sub-division mustard-oil is largly manufactured by *koles*, who have huge boats, in which they send a cargo of *goorh* to the north (Serajganj and Pubna) and bring in a supply of mustard-seed in exchange, which they manufacture into oil and send out to the markets situated in the south. The oil-cakes are exported to Tribeni, in the district of Hugli, from Magurah, Binodpur, Rajpat, and Singha.

Mustard-oil is very largely consumed in the district, as it is much relished by the people. *Suar guzi* and *tara guzi* and linseed are added to the mustard in the oil mill in order to adulterate the produce.

The quantity of land covered by oil-seeds in the two sub-divisions is 35,460 acres.

Insects.

The oil-seeds—*rai* and mustard—are very much injured by the *jab poka*,—little flies, smaller than gnats, which attack them in multitudes. They come when the crop is in flower, and are caused by a cloudy sky without proper rainfall. A timely shower may wash them off, but its want aggravates the evil. This insect is equally harmful to the tobacco plant.

The *hana* is an insect which destroys the pea and gram crops by entering into the capsules and eating up the grain.

The *bicha*, or *sua poka*, is a voracious hairy insect, which devours the leaves of the *mugh*, *muskalai*, *mutar*, jute, tobacco, and *til* (sesamum); it eats up also the bark of the plants.

VEGETABLE AND FRUIT TREES.

We now come to the vegetables, which enter largely into the food of the Bengali either in a cooked or raw state. Among the most important is the brinjal, of which there are two varieties—the *shaila* or tubular, and the round; of which the former is peculiar to this and other eastern districts. It is planted in Sraban and bears fruit from Kartik to the end of Chait. This vegetable is daily used by every man, high or low, and is cultivated in almost every garden. Ryots who earn a livelihood by the sale of vegetables set apart whole plots of land for its cultivation.

Next in order is the *lau*, or bottle-gourd, produced in Aghran and used as food from that month up to the rainy season. As an article of food it is weak but very cheap.

Koomra, or rather *Belati koomra* (sweet gourd-pumpkin), so called from its having been introduced into this country by the Dutch or French, is produced and eaten from the months of June to October.

Other kinds of *koomra*, called *chal koomra*, *gimi koomra*, *chuna koomra*, are also produced and eaten. The ryots are so addicted to the raising of these gourds, that these creepers may be found in every house, either climbing on the thatched roofs of their houses or trailing on bamboo stages made for the purpose. The tender stalks of these creepers are used as pot herbs.

Putul, or *palwal* (*trichi santhes dioeca*), is grown in the high lands situated to the west of the district, and is used as an article of food by the higher orders from January to August.

Uctcha, or bitter gourd, is produced in great quantities in the Mahmudpur and Magurah thannahs, and sent to markets situated in the middle and southern parts of the district.

Jhinga is to be had plentifully in the rainy season.

The radish (*moola*) is a winter crop, and is eaten by Hindoos up to the end of Pous, and by Mahomedans as long as it lasts.

Yams.

The *man kachu*—a species of yam, three feet in length and four inches in diameter; *sola kachu*, about two feet in length; *mukhi kachu*—small, globular; *ol*, a species of yam, round and of pink colour, are all common throughout the district.

Tubers.

Matia alu and *ranga* or *sakkurkund alu*, sweet to the taste, and onions and garlic, are raised in large quantities. The potato does not grow in these sub-divisions, neither does it appear that any attempt has been made to introduce it.

Of the fruits which are eaten raw, the *turbooj* or water melon, and the *phuti* or sand melon, are grown extensively in the Magurah sub-division in the months of April, May, and June, being sown together in the same place.

Cucumber is produced in the rainy season, and an egg-shaped species of the same fruit, called *kherei*, is grown and eaten in the hot months. The plantain does not grow well here, and the mango, so largely produced, is full of insects; the jack tree is to be found in every homestead. The betel-nut does not flourish here, but the banks of the Nabagunga, in the Magurah sub-division, appear to be studded with cocoanut plantations, each fruit being sold for a pice.

The land cultivated with these crops and fruit trees is as follows:—

Vegetables.

Magurah	433 acres.
Jhenidah	309 „

Magurah.

Mango and jack	778 acres.
Cocoanut	69 „
Betel-nut	71 „
Onions	158 „

Jhenidah.

Mango and jack	...	...	...	1,533	acres.
Cocoanut ...	...	...	...	34	„
Betel-nut ...	...	...	...	33	„
Onions ...	...	...	...	67	„

CONDIMENTS.

Turmeric and ginger are planted in Assar. The earth is turned up into rows in Sraban. The leaves of the turmeric are twisted in Assin, and the roots are taken up in Falgun and Chyet. They are then boiled in water mixed with cow-dung and dried. Ginger when dried is sold as *sote*.

Amongst a community totally addicted to fish, turmeric is extensively used in curries and in all sorts of vegetable and animal food ; ginger enters also into animal food, and is used in medicine by native physicians. The total area devoted to these crops is 125 acres, the yield per beegah is 15 or 16 maunds, and the price Rs. 3 or Rs. 3-8 per maund.

Dhania (coriander), *randhuni* (black cummin), *joan, mouri* (aniseed), are grown in small quantities in *chur* lands for local consumption. They are all raised in winter, and occupy 330 acres.

Lonka marich (*capsicum*, chilly), which grows so abundantly in the neighbouring district of Nuddea, is also cultivated in the north-western tracts of this district. In Magurah it is grown in patches, according to the ryot's wants. The area covered by this crop is 465 acres in the Jhenidah, and 132 acres in the Magurah sub-divisions. The seedlings are grown in Jyet. In the succeeding month they are transplanted in fields, where they grow under constant upturning and weeding of the soil. The crop is gathered in Pous, and dried and sold in bags. Each beegah (one-third of an acre) yields 4 or 5 maunds, which is sold at Rs. 5 per maund.

Black pepper.

In thannahs Jhenidah and Kotchandpur 42 acres of land are cultivated with black pepper (*peepul*). The creeper is planted in Assar, and as it grows in shade, *dhanchia* seeds are sown near the lines, which, as they grow, afford shelter to the creeper. In Bhadro of the next year the pepper begins to shew itself, and is gathered in Aghran, when it is ripe. It is then dried and sold at Rs. 40 or 50 per maund. The same field yields a crop for three years, after which the roots are dug up, dried, and sold at Rs. 20 to 30. The yield per beegah is about one maund in the third year, 20 seers in the second, and 10 seers in the first; but the expenses of cultivation and weeding would appear to amount to Rs. 30 in the first year, although they are less in subsequent years.

ON PAN CULTIVATION.

Owing to repeated inundations in the past two years (1871 and 1872), the *pan* gardens in the northern division of Jessore have suffered to such an extent that the old ones have disappeared and the *baruis* (*pan* cultivators) have been compelled to take to the cultivation anew from seed stalks imported form the banks of the Bhyrub, where a most busy trade in the leaf exists. On every *hat* day large bales of *pan* packed up in plantain leaves are brought up in swift open boats and transferred to the hands of the retail dealers. The leaf finds its way to Pangsa in the Goalundo sub-division, and to the district of Pubna, the chief exporting marts in this district being Fultola and Guguhat.

In the northern division (Jhenidah and Magurah), the banks of the Nabagunga river are here and there studded over with *pan* gardens, specially

the tracts contiguous to the villages of Poyari, Nowbhanga, Royapur, Nowhatta, Parmeswarpur, Gungarampur, Bhatu, Daha, and Porahati, but the area covered by this cultivation is only 43 acres.

Each garden is styled a *boroz*, and its sub-divisions have a nomenclature of their own. An area of about a beegah or half, situated above the reach of inundation, is chosen as a site, and in the month of Falgun a ditch is made all round in order to raise the soil as well as to draw off water. In Chait seed stalks called *parh* (পাঁড়) are planted in holes made in the soil, four to eight such stalks being put into each. Over these compartments, called *khop* or *guria*, pieces of slit bamboo are stuck into the ground in the shape of an X, reaching to the roof, which is made of bamboo and straw or hay. The ridges between the lines planted are called *pilis*, and 16 *khops* by 32 *pilis* make one *chousa*. A *pakhi* of land, equivalent to $2\frac{3}{4}$ beegahs, can be laid out into a large garden containing six *chousas;* but as one man cannot keep up more than two *chousas*, the average area of a garden is about half a beegah.

After planting in Chait there is a weeding in Bysack, and hoeing and earthing in Jyet. In Sraban the creeper needs support in order to ascend to the roof, when the woody stem of the jute plant is stuck into the ground in order to lend it that assistance. In Bhadra the leaves are fit to be broken and carried to market. In Kartik the creeper is turned downwards from the roof, the leaves are broken, and earth placed at the roots, and the thatching is renewed. In Pous the creeper is again turned downwards. In the cold season, that is during the months of Aghran, Pous, Magh, and Falgun, the creeper does not bear new leaves, as its head becomes dried up for want of moisture in the soil; the old leaf is therefore carefully preserved in the plant in order to meet the bazaar demand. It is in the month of Chait that the new leaves begin to appear, and they come forth plentifully as long as the soil continues soft, and is not baked by the piercing rays of the sun.

Each garden lasts about three years, but on the banks of the Bhyrub a garden is said to last one or two generations. Clayey soils are the best adapted; in sandy spots the garden does not flourish. If there is no rain in Chait irrigation is necessary. The plant flourishes in a light shade.

The plant is so tender that it is frequently subject to blights:—

(1) The *chital*, which occurs in Sraban and Bhadra, staining the leaves and causing them to fall off the creeper.

(2) *Dhosa*, in Jyet and Assar.—A sort of mildew which comes from the ground and kills the plant.

(3) The *kalia*, in Falgun and Chait.—A sickness which marks the leaf with black spots, the joints separate, and the plant dies.

(4) The *habra*, or a black little insect, which eats up the stalk at its head, causing the leaves to fall off in Aghran.

Manuring with the oil-cake (*khali*) is systematically practised in *pan* gardens from Assar to Kartik. Falgun and Chait afford the most delicious leaves.

4	Leaves	=	1	Gunda.
20	Gundas	=	1	Pan.
16	Pans	=	1	Pai or Kahan.
32	Pans	=	½	Kuri.
64	Pans	=	1	Kuri.
8	Pans	=	1	Adho.
4	Pans	=	1	Kona.

The following is an estimate of a *barui's* (*pan* seller's) earnings and out-goings. A *chousa* yields 32 to 64 *pais* or *kahans* of *pan*, each *pai* being calculated as in the margin.

Receipts.

One *chousa* yields 32 to 64 *pais* of the *pan* leaf; so taking the lowest estimate, the yield of a *chousa* per season is Rs. 16.

Disbursements.

	Rs.	A.	P.
Rent of one *chousa* of land,	1	0	0
Straw and hay for the roof,	0	8	0
Nal reed for fencing ...	4	0	0
Oil-cakes	2	0	0
Bamboos	3	0	0
Total ...	10	8	0

This does not include the wages of a laborer who is employed as an assistant, and is paid at five or six rupees per month.

TOBACCO.

Tobacco is not cultivated to any large extent in Jhenidah and Magurah, the great dependance being in *kochar* tobacco, imported from Rungpur and Serajganj, a small plot being usually taken up near the ryot's homestead near his *goshal* (cowshed) for raising as much as may suffice for his consumption.

The land is well ploughed up in September and October, and reduced to dust. The tobacco plant, which has been reared in a nursery in October, is transplanted into the cultivated plot in November, in rows about 18 inches apart from each other. It is covered with the folds of the plantain tree for a few days in order to protect it from the rays of the sun. The plot is constantly weeded and kept clean, and irrigated with water. Cow-dung and indigo (*siti*) manure is also added to the soil in order to add to its strength. The lower leaves are plucked away when they have nearly withered, and the offshoots and side shoots of the stem are broken and thrown away as they sprout forth. The number of leaves preserved on the main stalk is eight or ten, which become ripe in March and April, when the plant is cut and dried in the sun and exposed to the dew at night, after which the leaf becomes fit for use. There is a second crop sometimes gathered from the roots, called *do-sea* or *do-kati*, but the flavour not being strong, it is used for adulterating the leaf.

The price of the local tobacco is 12 pie per seer, and the produce of a beegah does not exceed 4½ maunds on an average. The expense of cultivation does not amount to any appreciable sum, as the plots are very small in extent and cultivation is carried on at intervals.

Tobacco is not exported from these sub-divisions.

There are some local varieties of tobacco, known as *hati-kani*, *shib-jota*, *pan-bata*, and *krishna-kali*. Hingle tobacco is much grown in the southern parts of the Nuddea district.

The area of land covered with tobacco in Magurah is 416 acres, and in Jhenidah 464 acres.

SPECIES of Paddy grown in the Jhenidah and Magurah Sub-divisions.

NAMES.	COLOR.	SIZE.	REMARKS.
AUS.			
Shaita Boalia ...	Dark	Middling ...	Crop gathered within 60 days.
Bara Boalia ...	White	Do.	
Kala Manick ...	Black	Do.	
Benaful ...	White	Thin.	
Sandhyamani ...	Reddish ...	Flat.	
Begur Bichi ...	White	Small.	
Parangi ...	Black with white wings	Thin and long.	
Bakoe ...	White	Thick.	
Sarja Mani ...	Red	Thin.	
Pakhiraj ...	Do.	Do.	
Khudia Malangi ...	White	Small.	
Narol ...	Yellow	Like Guriswar, but thinner.	
Kalia Bokri ...	Black at both ends	Middling.	
Bhadma ...	Dark	Long.	
Gareswar ...	White	Thick.	
Lakhi Kajul ...	Red with black wings	Thin.	
Alta Lakhi ...	Red	Long.	
Rajmohan ...	White	Small and flat.	
Hulia Mandul ...	Brown	Flat sized, with tails.	
Kala Sona ...	Black	Thick.	
Chhota Mallika ...	Yellow	Flat.	
Nalach ...	Darkish white ...	Long and thin.	
Ghi Kanchan ...	Do. ...	Bow-shaped.	
Bolu ...	Muddy	Flat.	
Kumiria ...	White	Do.	
Baus Sala ...	Black	Long and slender, with a tail.	
Manick Munda ...	Whitish ...	Thick.	
Kokil Mani ...	Like the Ghi Kanchan, but thinner.		
Ghrita Kala ...	White ...	Middling.	
Baish Mugria ...	Do. ...	Thick.	
AMUN.			
Baro Digha ...	Reddish ...	Middle-sized.	
Deshi do. ...	Whitish red ...	Flat.	
Kaoria do. ...	Dark red ...	Do.	
Shona do. ...	Do. ...	Do. ...	Early crop.

N.B.—All these four sorts have tails attached to them.

NAMES.	COLOR.	SIZE.	REMARKS.
Gopal Bhog ...	White	Thick.	
Mal Bogh ...	Dark	Long and thick	
Khandi ..	Blackish ...	Thin with tails.	
Kakna ...	Reddish ...	Do.	
Jhul ...	White	Thick, with tail.	
Khya Matar ...	Yellow	Flat.	
Gandha Kasturi ...	Blackish ...	Tailed.	
Chhatra Bhog ...	Yellow	Long with tails.	
Joyla ...	Do.	Thick and flat, tailed.	
Lackidea ...	White	Middling.	
Kala Boyra ...	Dark	Flat.	
Ranga Dal Kachu ...	Yellow	Do.	
Bhawalia Digha ...	Reddish ...	With tail.	
Nepa ...	White	Flat, with tail.	
Bagha ...	Darkish ...	Do.	
Rayda ...	Darkish ...	Long ...	Grows in deep water, and floats about.
Mat Chal ...	Muddy	Flat.	
Bhojon Karpur ...	Yellow	Thick, with tail.	
Mois Kandi ...	White	Do.	

SECTION V.

MULBERRY AND COCOONS.—THE SILK TRADE.

MULBERRY is to be found in the extreme north of this district, where great deal of activity may still be found to exist in the rearing of cocoons and trade in silk.

When the East India Company had a large silk factory at Coomercolly, there was a brisk trade, and the mulberry cultivation extended so far down as the southern bank of the Nabagunga, where bunds are still pointed out as erected by that great body of merchant princes in order to prevent the inundation water destroying the mulberry plantations of the ryots. On the abolition of that factory the trade fell off; but now it is reviving, as some impetus has been given to it by the owners of the filatures at Alladikhali and Padamdi, the latter having lately introduced cocoons from Japan in order to improve the present produce.

The spots where mulberry is cultivated to a large extent are Soelkopa, Baroepara, Potimaree, Harara, Ramnugur, Sreepur, Mirzapur, Serampur, Sheikpara, Aguniapara, Sidhi, Padamdi, Harispur, Tahir, Hooda, &c., in thannahs Soelkopa and Harinakunda. The area of land under mulberry cultivation is 503 or 1,510 beegahs; a plot of mulberry being 10 or 12 cottahs (20 cottahs =1 beegah) in extent.

Mulberry cultivation.

The plant flourishes in clayey as well as in *do-as* (half clayey, half sandy) land. Spots close to the ryot's homestead are generally preferred; but I have seen the plant growing on river-sides, and in fields side by side with the sugarcane.

Preparation of the soil.

The cultivation begins in Assin and Kartik (October), and the soil has at first to be subjected to the hoe, and then to be repeatedly ploughed up (seven or eight times) until the surface is reduced to dust about a foot in depth. The plot is divided into even rows, and in holes half a cubit apart mulberry cuttings, six in number, six or eight fingers in length, are placed in a horizontal angular position, forming two sides of an isosceles triangle minus the base, and then covered with earth. The planting season is Aghran (November), and sometimes Pous (December) if the seed-cuttings are available. These are sold at Rs. 2-4 to Rs. 2-8, in quantities sufficient to plant a beegah with.

In about twelve or fifteen days' time the twigs sprout forth. No irrigation is practised, but the field is kept clear of weeds. Each field is surrounded by a well raised ditch, over which there is a strong fence erected in order to prevent cattle trespass. Sometimes two or three ryots club together and secure their plots by the same ditch and fence.

Cutting season.

If there is rain in Falgun and Chait, the early season for cutting the leaves is Bysak, otherwise the cutting season is in Sraban.

The tree grows in shrubs of about 2 feet in height, and the cuttings in season, which are made by means of the scythe, are put into baskets (*dols*) 1¼ feet high and 2 feet in diameter, and sold at 8 annas, 12 annas, 1 rupee, or 1 rupee 2 annas, according to the demand for the leaf amongst rearers of cocoons.

Sometimes the leaves become bitter to the taste and are rejected by the worm, when they are cut down and thrown away. An insect called *kara*—a sort of beetle like the *gobra poka*, head black, body white—cuts the shrub at its root; it is killed by being dug up.

Inundation kills the plant if it becomes submerged; but if the water pass off without drowning it, the branches have to be cut and thrown away and the land subjected to the plough, when they grow again. The plant however dies altogether if the water is warm and stagnant.

In the second year, after the rains have subsided, the plantation is pruned, and the land cultivated as above, and thus a second crop grown.

In this manner well cared for fields last ten or twelve years near homesteads, but the yield decreases after the third year.

Rent per beegah.

Cowdung and ashes are applied to the roots as manure. In *matan* land the plant grows well for four or five years, after which it is given up for the cultivation of *dhan*, *kalye*, or indigo, and another spot is taken up for the mulberry. The rent of a beegah of mulberry land is Rs. 2-8.

Yield.

In a grove of one beegah the first cutting of the leaf is in Sraban, both in homestead and *matan* lands, and is sold at 4 annas to 8 annas per basket (rain renders the leaf bitter this month); the total yield of this cutting is Re. 1 to Re. 1-8 per beegah.

The second cutting in Bhadra is in homestead lands (not in *matan*, where there is water), the yield being Re. 1 to Rs. 1-8 per beegah. The third cutting in Kartik in the homestead lands yields Rs. 5 to Rs. 6 per beegah.

*The fourth cutting in Aghran, after the land has been renewed after inundation, and if no second or third cutting has taken place, yields Rs. 7 to Rs. 8 per beegah.

†The fifth cutting is in Chait, the yielding being Rs. 5 to Rs. 5-8 per beegah; after this the field is weeded and trimmed.

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* If there be a general inundation there are no Bhadra and Kartik cuttings.

† The leaves of this crop are much prized.

Total yield.

The total yield of a high land grove is about Rs. 12, and that of a field subject to inundation Rs. 10 or Rs. 11; a great deal, however, depends on the demand. If there are no sales the leaves are given away to cattle as food.

Cocoon rearing.

The rearers of cocoons belong to the same class as the cultivators of the mulberry plant, almost all being Mahomedans.

Amongst Hindus the Charals, Kopalis, and Kybartas, are the only classes who betake to the trade. Sometimes the rearer of the cocoon has his own mulberry plantation, but in the majority of cases he supplies himself with the leaf from the ryot, who makes it his special object to cultivate it.

Seed cocoon.

The seed cocoon is called the *sancha* (Sanscrit সঞ্চ), a collection, and the worm is styled *palu*.

The ryot who begins to rear cocoons purchases the *palu* in Kartik; a seer of it costs him annas 8 to Re. 1-4, according to season.

About the 17th or 18th Aghran the caterpillars—the male being called *chakha*, and the female *chakhi*—begin to cut themselves out of their pent up home, and a coition between them begins in the morning. They are separated by 12 o'clock; the male being thrown away and consigned to death, the female is placed on a mat, in which she goes on laying eggs for two days, and then she dies of inanition and is thrown away.

The eggs.

The eggs are carefully preserved in the mat and covered with another in winter, or with a wet cloth in summer. They continue in this state for about fifteen days, after which they break open their outside covering, when the mat appears to be covered with little worms, which show themselves at first like black spots. The tender leaves of the mulberry plant are finely minced and spread over the mat three times a day, and the worms are allowed to suck the same for four or five days. After this the insect lies dormant for two days, casts off its skin, and revives, when it is again fed on the leaf. It has now changed its colour and assumed a bright shape. As time advances, stronger leaves are gradually introduced after each period of stupor. At the fourth stage the worm eats the leaf for eight or ten days, when it becomes ripe for spinning its cocoon. It is now placed on a cellular mat, called *choaudhari*, in the interstices of which it spins its nest in a day and night. The cocoons are dried in the sun before being taken to the factory.

The worms.
Feeding.

Cocoon spinning.

The house set apart for the rearing of cocoons is called a *karkhana* (manufactory) or *palughur* (worms' house), and is scrupulously—almost superstitiously—kept neat and clean, and free from all infectious touch.

The worms' house, or *palughur*.

The walls are coated (*leeped*) with mud in order to prevent exposure to drafts of air, and at night a light fire is kept up in winter in order to keep the temperature warm.

The persons charged with rearing cocoons, male or female, must practise abstinence; they bathe without oil, nor can that ingredient or turmeric enter into any article of their food. They must bathe before being permitted to enter the room (*palughur*) set part for the insect. The touch of fish-women, and of persons who have just shaved, and of women in their monthly course, contaminates the insect and causes its death. These and other superstitions connected with the rearing of the worm are most strictly adhered to during the cocoon season. Ants, mice, flies, and cockroaches, are its great enemies, and every precaution is taken in order to save it from their depredations.

Yield.

One seer of the *palu* (seed worm) yields 30 to 40 seers of cocoon, which when put to the reel produce about 1½ seers of silk, valued at Rs. 14, 15, or 16 per seer. A maund of cocoon usually yields 2 to 2½ seers of silk, 2 seers being the usual quantity.

Expenses.

The expenses are—

	Rs.	A.
One seer of *palu* (seed cocoon)	1	2
Mulberry leaves, one season	16	0
Mats	0	9
Spinning	1	0
Commission to mahajun	0	12
Total ...	19	7

This is exclusive of the ryot's labour, both he and his wife being constantly engaged in rearing the worm and supplying the leaf.

The cocoon season is divided as follows:—

First band or term (*Kartika*).—Worm caught in Bhadra and Assin and cocoon produced in Kartik. The produce of this term, although not much, is the best.

Second band or term (*Aghrani*).—Worm reared in Kartik, cocoon produced in Pous and Magh. Produce good.

Third band or term (*Chaita*).—Worm reared in Magh, cocoon in Chait. Produce middling.

Fourth band or term (*Bysaki*).—Worm reared in Chait, cocoon in Jyet.

Fifth band or term (*Srabani*).—Worm reared in Jyet, cocoon in Sraban. Produce middling.

Sixth band or term (*Bhadui*).—Worm reared in Srabau, cocoon in Assin. The cocoons of this season are preserved as seed for further rearing. Each ryot works only two or three of the *bands* or terms, for he neglects the trade in the date sugar and *dhan* cultivating seasons.

Advances.

The system of sericulture is founded principally on advances. The factory gives advances to the *paikar* or *mahajun* for silk, and the latter in his turn makes advances to the rearers of cocoons.

When the cocoons are brought into the factory, they are put into a heated room in earthen pans for one night—a process undertaken in order to kill the worms. They are then dried and put into the hands of the spinners. The silk obtained is credited to the *paikar's* account, while the refuse silk, or *jhut*, is the profit of the factory.

In the language of the ryot the worm, when it yields a good quantity of the thread, is compared to the *parash muni*, or touchstone which converts everything into gold; but when there is a loss, it is compared to cowdung (*gobor.*)

Cocoon rearing houses.

There are 172 cocoon rearing houses in thannahs Soelkopa and Harinakunda worked by the ryots. Besides being made over to the *paikars* on the advance system, small sales of the article take place in the local *hats*, where *paikars* come in for purchase.

The cocoon or coa mehal.

Besides the rent of mulberry lands, the zemindar derives a profit of eight annas per maund of cocoons reared within his estate.

As in markets there are izardars for each kind of barter and sale, so in the *coa mehal* the tax derivable from cocoon rearing is given in lease to a

certain izaradar, who pays at the rate of eight annas per maund of cocoon produced. The accompanying statement shows the estimated outturn of the two silk factories in this district:—

Return of Silk manufactured in the Jessore District (1872-1873).

Name of factory.	Thannah in which situated.	Number of filatures or reels.	Number of workmen employed.	Number of European Superintendents.	Estimated outturn per annum.
Alladikhali ...	Soelkopa	150	300	1	70 to 80 maunds.
Padamdi ...	Ditto	100	75	1	50 to 80 „

SECTION VI.

SAFFLOWER.

Roygram. Bilbari. Noakhali.

SAFFLOWER, one of those great staples of Eastern Bengal which is a sure source of income to the ryot, cannot be said to flourish here ; and if we except the as yet unsuccessful attempts made at a few places* in the Magurah subdivision in order to introduce the plant, the cultivation may be said to be almost unknown. However, as it has been proposed to experimentalize here with the Dacca seed, a few words regarding its mode of culture may not be out of place.

Land subject to annual inundation is the best fitted for the plant, and if it has remained fallow for a time, the crop yields a good return for three years. The yield is good in the first year, and then somewhat less and less. The soil is then given up, and rotation practised as the crop is exhaustive.

After ploughing, the seed, about four or five seers in weight, is either sown broadcast or put into the ground by means of pressure with the finger. The field is divided into compartments in order to enable the ryot to go on with weeding. Rain, when the tree is a foot high, does it good. The flowers begin to bud forth towards the end of Magh. In high soils the flowers beign to be gathered in Falgun and Chait and in low lands in Bysack. Rain after the appearance of the flower injures it, and washes away the colour. One beegah yields about one maund ten seers of flower, the price being about Rs. 105 per maund of 82 tolahs,—10 annas to the seer.

Manufacture.

The flower, after being gathered in, is trodden down in mats in order to expel the viscid juice which it contains, and then taken to the river and washed three days three times ; the more the flower is washed, the better is the colour, river water being preferred to tank water. This substance is then made up into flat balls, about a dollar in shape. Males and females both work alike at the manufacture. There are picking cycles of three days in the same field.

The stalks.

The stalks of the plant are used as fire-wood, and an oil is expressed from the seeds, which is much used as food as well as for lighting purposes. When the stalks are burnt they supply a potash for bleaching clothes.

Adulterations.

The wood of a wild plant called the *hazra* is pounded and mixed up with the petals, and sometimes *khesari* and *mussari dal*, and pounded rice and barley, as well as sand, are mixed up with the article for obtaining an increase in wieght.

PART III.—D.

	Magoorah.			Jhenidah.			Total		
	A.	R.	P.	A.	R.	P.	A.	R.	P.
Rice	173,333	1	21	200,590	0	6	373,923	1	27
Wheat	364	2	37	1,109	1	34	1,474	0	31
Other food grains ...	26,474	0	24	19,894	1	4	46,368	1	28
Oil seeds	21,140	2	16	14,301	0	5	35,441	2	21
Sugar and molasses ...	847	3	11	3,447	0	8	4,294	3	19
Cotton	.....			12	2	26	12	2	26
Indigo	17,943	1	39	17,177	0	31	35,120	2	30
Fibres	2,580	3	15	1,058	0	9	3,638	3	24
Tobacco	416	3	13	464	1	26	881	0	39
Cocoanut	69	0	34	34	2	25	103	3	19
Betel-nut	71	3	13	33	2	27	105	2	0
Vegetables	433	0	32	309	2	13	742	3	5
Mango, jack, &c. ...	778	2	8	1,553	3	14	2,332	1	22
Betel	30	1	37	13	2	23	44	0	20
Thatching grass ...	2,193	2	9	1,956	3	18	4,150	1	27
Safflower	0	0	26	.....			0	0	26
Mulberry	0	0	38	502	3	25	503	0	23
Chilly	132	0	15	465	2	29	597	3	4
Coriander, cummin seed, &c.	221	0	32	110	0	10	331	1	5
Turmeric and ginger ...	19	0	39	106	1	8	125	2	7
Onion and garlic ...	158	3	4	67	2	1	226	1	5
Long peper	.....			42	0	12	42	0	12
Total ...	247,210	1	23	263,250	3	37	510,461	1	20
Deduct land cultivated under more than one crop shown twice in this statement ...	47,058	1	1	26,147	2	30	73,205	3	31
Total crop and rent producing land	200,152	0	22	237,103	1	7	437,255	1	29

CHAPTER IV.

CATTLE AND GRAZING CAPACITIES OF THE AREA EXAMINED.

I NOW come to the consideration of the present condition of cattle, the most important element in the agriculture of a country.

The breed deteriorating.

The bovine species here belong to an indigenous breed, with the exception of draught buffaloes, which are imported from Hazaribagh and Patna. The breed as it exists is deteriorating day by day, as no measures are being taken either by the ryots or zemindars or Government in order to improve the same. It was at one time thought that the agricultural exhibitions held in Bengal ten years ago would materially tend to bring about the desired improvement, but the

sequel has not realized the expectations entertained at the time. The zemindars as a class (indigo planters only excepted) have lost their interest in agriculture, although their income depends solely on its prosperity, and the ryots are too poor to bestir themselves in the matter. It now remains for the Government to do what is required.

Number of cattle just sufficient for the ryot's purposes.

As a rule cattle rearing farms are unknown. A ryot has as many only as he requires, and is ever unwilling to part with them except when compelled by some inexorable necessity,—the satisfaction of a decree in court, or of a debt due to the *mahajun*. On such occasions they are taken to the nearest cattle market or made over to the *paikar* (cattle dealer), who goes over the village in quest of purchases for the Calcutta market.

A ryot well-to-do in life, who has his cow-shed full, his herd numbering 20 to 30, never thinks of selling off any as long as he can keep them. So great is the value attached to stock, that a ryot would simply degrade himself in the eyes of his neighbours by selling a portion unless driven by some urgent need. On his death, if his sons separate, each receives his share and sets about his business.

As a rule the Hindoo venerates the bull and cow under a religious decree with the respect almost due to a brahmin. He never permits the emasculation of the bull in his house, and leaves that task to the *muchi* to be performed in a Mahomedan household. Sometimes he exchanges a bullock with his Mahomedan neighbour, giving a little cash in order to make up an equivalent. The Mahomedan, although religiously not at all so scrupulous, and although he puts cattle to uses which the Hindoo abhors, bestows still, on untilitarian principles, nearly as much care for the welfare of his oxen as that of the members of his own family.

On referring to the cattle return (appended hereto) it will be found that the number of cows and bullocks in the Jhenidah sub-division is 121,968, while that in Magurah is 115,498; so that the latter sub-division with better grazing capacities has a less number of cattle to feed than Jhenidah.

Return of Stock—District Jessore, Sub-Divisions Jhenidah and Magurah.

Sub-Districts.	Cows and Bullocks.	Horses.	Ponies.	Sheep and Goats.	Pigs.	Carts.	Ploughs.	Boats.
Jhenidah	121,968	268	715	35,047	528	3,721	21,689	3,893
Magurah	115,498	195	783	8,955	65	1,053	19,183	8,437
Total ...	237,466	463	1,498	44,002	593	4,774	40,872	12,330

But on looking into the condition of the two sub-divisions with some scrutiny, it will be seen that there are 3,721 carts in Jhenidah and 2,106 in Magurah; while the number of oil-mills worked by oxen in Jhenidah is 243 to 554 in Magurah. Setting apart two bullocks for each of these carts and mills, we have 114,040 cows and bullocks for Jhenidah, and 112,284 for Magurah. The number of ploughs in Jhenidah is 21,689, while in Magurah it is 19,183. Considering that the facility of river communication in the latter induces a part of its population to betake itself to navigation and boat

trade, this difference will not appear to be at all striking. The average number of cattle in both Jhenidah and Magurah is 2·8 per house, the number of houses in Jhenidah being 43,850 and in Magurah 41,563, while that to each plough is 5·2 in Jhenidah and 5·8 in Magurah.

It would not perhaps be wide of the mark to state that this number includes at least two calves which are totally unfit for the plough or have not been trained to it, as also milch kine which the Mahomedan yokes to the plough, but the Hindoo does not. It, however, keeps out of calculation the cart bullocks, which are in the majority of cases used to the plough. The number of working cattle does not according to this view exceed three per plough, whereas the number required for full plough is four.

The higher average in Magurah represents the number of cows which supply cheap milk throughout the sub-division and butter for export.

Grazing capacity

The return E 2, Part I, estimates the grazing capacities at 1,800 acres in Magurah and 2,022 acres in Jhenidah, which does not appear to be at all sufficient for the support of the cattle in those two sub-divisions.

Not enough pasture land.

Wherever I have gone I was met by the usual complaint that the increased avidity with which land was being taken up for cultivation has deprived cattle of its pastures, and that the only grazing commons, if these could be styled as such, were the road-sides, the *bhagars*, where dead cattle are cast away, the burial spots, and river-sides. No tract is specially reserved for the purpose, and the effect is that the ryot finds it very difficult to provide any other fodder but the hay of his field. During the rainy season, when the fields are either inundated or covered with the rice crop, the cattle is kept at home feeding on hay and oil-cakes, grass obtained by weeding the *aus* fields or from the ridges that divide them, and the grass of the *bhura* crop.

During the dry months it is true that cattle are driven to the fields then lying bare, but there is hardly any grass in them in that season. On the margin of *bils* which are not near enough to the ryot's homestead, the *goalas* (milkmen) emigrate periodically for the purpose of tending their herds and raising their dairy produce,—such are the Kakoil, Sita, Pita, Hijulgari, and Jhitka *bils* near Jhenidah, and the Barabila, Dosotmar, Jhalo Malo, Shoildhar, and other *bils* in Magurah. Even these *bils* are being fast reclaimed; for instance the Jugini Bagini *bil*, a great swamp fifteen years ago, has now silted up, and is sown over with paddy.

Indigo pastures.

Amidst all these difficulties it must be admitted that it is an undoubted advantage to the ryot and a great privilege to him to be able to feed his cattle in the dry months on the indigo fields with which the country abounds.

I have said that in the rainy season the cattle remain tied up at home. Close to every cowshed a small bamboo wicker fencing indicates the spot where the hay, after being cut into small bits, is thrown to serve as fodder for cattle. In this work the ryot principally assists, as his wife is more taken up with her household duties. The grass brought from the fields is also carefully economized and given. In times of general inundation *maskalai* is given to cattle, and recourse is also had to the seeds of the *babla* tree (*mimosa Arabica*), with which road-sides at some places abound. Salt scarcely forms an ingredient in the food of cattle, except in cases of sickness. Of vegetables the bottle-gourd, when abundantly produced, forms an article of diet, and a stew made up of *kanta latea* (a thorny pot herb) and gourd with rice or *maskalai* is sometimes given to milch cows with salt for the purpose of promoting milk; of oil-cakes those of the linseed being preferred.

Cattle disease.

The diseases most common among cattle are the cow-pox, *paschima* (renderpest), *nara* (sore feet), caused by dampness; *tuti fula* (swollen neck), caused by grazing on submerged grass; and *dharia* (looseness). As a rule there are no cow doctors in the villages, and the remedies applied are certainly ludicrous. Water, on which some incantations are muttered, or some herb uprooted after repeating the name* of the cow or bullock, is administered by some neighbour who is reckoned to be an expert, and promises are made to Manik Peer, the titular saint presiding over cattle, for offerings to be made on recovery.

In a great agricultural country like Bengal the veterinary art should be taught to every native doctor trained up for service or practice in mofussil, and he should be made to attend to all cases wherever a murrain breaks out.

Cattle poisoning.

This offence, erewhile so prevalent amongst the Muchis of Jhenidah (Beparipara and Satbaria), has been effectually checked and is now of rare occurrence. Still these tanners labour under a ban, and are always suspected wherever a death occurs which cannot be otherwise accounted for. As they share largely in the opprobrium of being cattle poisoners, they now try to avert suspicion by commissioning some *budmash* to administer the poison while they pull the strings from behind. A case lately occured in Magurah in which a man (a Mahomedan I believe) so deputed by the Muchi caste was detected in poisoning cattle.

Poisons.

The ingredients used are the *darmuz* (aconite) and *simul khar* (arsenic), mixed up in mustard oil and folded within *khejori* leaf; the whole wrapped up in a plantain leaf is thrown before the animal, which chews it and dies. The carcase is skinned in the *gobhagar*, where the body has been cast away by the man who holds it under lease from the zemindar, or by his deputy or sub-leaseholder, and the skin is cured, tanned, and sold by him.

Hide trade.

Amongst Muchis there are wholesale dealers who go about and buy hides from the village tanners and export to Calcutta. Mahomedans also engage in this trade, but the Hindus never.

The only hide market I have met with is the one at the Jessore station, but it did not come within the field of my inquiry this year. In Jhenidah and Magurah I failed to discover any public place of barter and sale on this head. The hide dealers whom I came across were petty merchants who kept no accounts about their trade and were unable to furnish any statistics. It would not be out of place to mention that the hide trade has increased in importance within the last 16 years on account of the increased demand for the article in the Calcutta market.

Sale of cattle.

There are twenty markets in the two sub-divisions, the most important of which are those at Bijolea and Benipur, in thannah Soelkopa. Here the *paikars* and *dalals* pick up cattle by threes or fours on each *hat* day for export to Calcutta along with the flock gathered in the *hats* situated to the north. There are also regraters, who buy at one market and sell in another, thereby earning a little profit in this way. But besides these petty transactions, no cattle dealing on any extensive scale exists and I nowhere heard of any recent instances of cattle-stealing, an offence so common in Nuddea.

The Mahomedan ryot generally gives preference to the cow over the bullock, as the former is useful in dragging plough as well as in supplying

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* The name given is generally that of the week day on which the calf has been born or bought, or according to its colour.

milk, the sale of which is a source of profit to him. At the yoke the bullock has to bear the brunt of the work, as the side to which the cow is teamed is subjected to lighter pressure.

Prices.

Buffaloes are purchased by indigo planters and well-to-do ryots living at spots contiguous to water and extensive fallow land, where good pastures may exist. The price of a pair is Rs. 20 to 30. An oilman's bullock, a very well fed and well cared for animal, costs him about Rs. 20 to 30, and cart bullocks are sold at Rs. 15 to 22 per head. A plough bullock may be purchased from Rs. 5 to 12, while a cow giving a seer of milk is sold for Rs. 10 or 11.

I cannot conclude this part of the subject without urging the necessity of some measures being adopted for the improvement of the present diminutive breed of cattle. Cattle shows should be annually held in each district, when prizes should be awarded to *ryots only* who are able to bring up the best cattle. Up-country bulls should be imported and model cattle farms established in great agricultural districts, the expenses being defrayed from the pound fund. Some steps should also be taken through the mufussil municipalities and village chokidars for the due preservation and safety of the Brahmini bulls, which now, being owned by none, are most wantonly maimed or killed by those whose fields they have trespassed upon, and in some instances forcibly carried off to towns for the purpose of being yoked to the conservancy carts.

E.

Surveyed and Assessed Area in Acres.

Part II.

Sub-Division.	Cultivated.		Total.	Uncultivated.				Total area assessed	Assessment.	
	Irrigated by private individual.	Unirrigated.		Grazing lands.	Culturable.		Uncultivated waste.		Gross amount.	Rate per acre on total area of settlement.
					Lands cultivated in the last three years.	Lands not cultivated in the last three years.				
1	2	3	4	5	6		7	8	9	10
	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	Rs. A. P.	Rs. A. P.
Magurah ..	95 3 30	200,056 0 32	200,152 0 22	1,809 1 10	1,727 1 2	1,842 3 6	5,803 2 10	211,334 0 10		
Jhenidah ...		237,103 1 7	237,103 1 7	2,022 3 17	1,925 2 25	2,142 1 37	7,602 3 11	250,797 0 17		
Total ...	95 3 30	437,159 1 39	437,255 1 29	3,832 0 27	3,652 3 27	3,985 1 3	13,405 1 21	462,131 0 27	2,32,836 1 4	1 14 0

CHAPTER V.

PRODUCE AND LABOUR.

Rates of rent and produce.

I HAVE, when speaking of the different agricultural staples, dwelt upon the rates of rent and produce, and the information I have been able to collect on the point is embodied in statistical return (Part III, D 3,) appended to this report. As no statistics of previous years exist, I have no means of drawing a comparison between the present outturn and that of past years.

However, as some data have been obtained this year, we shall be in a position to find out hereafter whether the supply of food is sufficient or not. Moreover, as the inquiries were this year confined to one portion of the district, it would not perhaps be quite safe to make any generalizations just yet.

But as regards prices, it is acknowledged that they have increased on all sides. From inquiries made I have been able to draw up a table shewing the rates as they have prevailed since the year 1838.

Table showing the rise in the price of Articles, of Goods, &c., from 1838 *to* 1873.

	1838.	1843.	1848.	1853.	1863.	1873.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A P.	Rs. A. P.
Oil	2 8 0 per maund	.....	3 12 0 to 4 0 0	5 0 0	10 0 0	12 0 0
Ghee	.....	8 0 0	.....	10 0 0	15 0 0	24 0 0
Rice	.....	0 8 0 to 0 9 0	.....	0 12 0	1 8 0*	1 4 0
Salt †	.....	.....	3 0 6	3 4 0	3 8 0	3 12 3
Tabacco	.....	.....	2 8 0	3 0 0	4 8 0	5 0 0
Peas	.....	0 2 0	.....	0 4 0	0 6 0	0 6 0
Mugh	.....	0 11 0	.....	0 15 0	1 12 0	2 0 0
Maskalai	.....	0 4 0	.....	0 8 0	1 0 0	1 0 0

N.B.—The above are sold at 60 tolas to the seer.

Lime per 100 maunds of 82 tolas (10 Rs. to the seer).	24 0 0	.....	30 0 0	45 0 0	70 0 0	80 0 0 to 90 0 0
Brick making per lakh ...	.....	50 0 0 to 60 0 0	.....	75 0 0	100 0 0	150 0 0

* Year preceding the famine.

† About 1780 salt was sold in Calcutta at 1 rupee a maund (*Calcutta Review* for September 1860, page 194).

Prices at the beginning of this century.

A decree of the Moonsiff of Ichakhada, near Magurah, dated 20th January 1798, shows that the yield of *kalaye* was 5 *aries* per beegah, and its price was 8 cottahs or 2 maunds per rupee. Another decree of the Moonsiff of Burishat (north of Magurah) proves the price of *dhan* in 1801 to be Rs. 4 per *bis*, equivalent to 5 maunds per rupee. These documents, as well as a table of local weights and measures, are appended to this chapter.

Although official prices have scarcely ever been ascertained with truth, still I mention these facts in order to show how matters stood in the early part of this century.

It is the opinion of some that the present prices are 50 to 75 per cent. higher than they were ten years ago; and the facts disclosed in the foregoing table justify that opinion.

Labour.

I think there is no better index to the present prosperity (comparatively speaking) of the agricultural classes than the high wages now demanded by laborers in general. As a rule money has become cheaper, and the profession of agriculture is now considered so incompatible with the degrading work of a cooly, that the ryots have fairly given up that employment, so that no offer of a pecuniary reward or persuasion will induce them to betake to a task which they think it beneath their dignity to perform. So great is the attachment of the Bengal ryot to agricultural pursuits, that he will not be willingly pursuaded to take up any other work. It is true that at spots near the railway double or treble wages do attract workmen of this class, but these are isolated cases, which do not affect the aspect of things in remote districts. While the tenure of land was uncertain, when the zemindar could oust at pleasure and with impunity—that is to say, when the ryot was completely in the hands of his landlord—there were day laborers in plenty, who were driven to take service by hard necessity. But when the times changed—when rights were defined and the courts came within easy reach; when population increased, prices rose, and the produce of agricultural labour was secure in the raiser's hands, every bit of land that was available began to be taken up, and so cultivation began to increase and at the same time to occupy the time of nearly the whole of the agricultural population. Some landlords, disposed to take rather one-sided views of the question, ascribe this disappearance of laborers as a result of Act X of 1859; but a little consideration ought to convince them of the rottenness of a policy which they desired to perpetuate, and which reduced the great mass of the people into a body of serfs. It tends vastly to the prosperity of the population of a country devoted to agriculture to secure the greatest good of the greatest number by creating an independent and manly race of tillers of the soil, who contribute so much to increase the natural wealth of a country.

Even when reduced to poverty by adverse circumstances, a ryot will seldom think of serving as a workman in his own neighbourhood. He goes out as a cooly to Calcutta for a time, attracted by the high wages which prevail there, as well as the distance which saves him exposure. The periodical emigration to the rice country in the south for the purpose of reaping paddy is a task congenial to his nature, and his earnings during the two months (December and January) he remains absent, amount to 20 maunds of paddy (or Rs. 10) free of all expenses.

It would be interesting to mark the increase in wages during the past 30 years as given below :—

	1250 B. S. (1842-43.)	1260 B. S. (1852-53.)	1270 B. S. (1862-63.)	1218 B. S. (1872-73.)
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Cooly without food, per day ...	0 1 0	0 1½ 0	0 2 0	0 3 0
Boat with 3 men, per month...	7 0 0 to 8 0 0	10 0 0 to 12 0 0	15 0 0 to 16 0 0	20 0 0 to 22 0 0 or 1-4 per day.
Carpenters or masons, per day	0 2 0	0 3 0	0 4 0	0 6 0 to 0 8 0
Ghorami, house-makers ...	0 2 0	0 3 0	0 4 0	0 5 0
Carts per day	.....	.....	.....	0 8 0

The only coolies available are the *ghoramies* (house-makers) and their mates, who will work at the specified rates in their own village or its vicinity, and will on no account agree to go to a distance from their home. For carrying loads and burdens to a distance their services are hardly available, for (1) they object to the work as degrading, and (2) they are quite averse to leave their homes. The only dependence is on *bunas* who have settled in small colonies near some indigo factory, but who will not charge less than ten annas per day for any distance which keeps them away from home.

Carts and boats seldom charge by the day, but by the distance, and the rate varies according to the demand. Carts are dearer in the rainy season than in the dry, and boats *vice versâ;* so the table showing the rates of labour represents only the nominal prices.

Tailors working by the day will charge eight annas, but they seldom hire themselves out in this way, as owing to the profession being confined to Mahomedans only, and to the increased demand for their services by all classes, they find it more lucrative to work in their shops and charge according to job.

Neither the blacksmith nor goldsmith works by the day, but is paid according to labour. There are no Mahomedan carpenters here, although *charals* and *bunas* have taken to the trade; the latter have also encroached on the blacksmith's profession.

Working hours.

Day laborers in the village come to work in the morning and continue till 12 noon, after which they go home for breakfast; they return by 2 P M. and work till evening.

Palki-bearers charge six annas per head every day. For a distant journey it is generally necessary to engage eight of them, and sometimes six.

৵৭শ্রীদুর্গা।

৭২ ৩৩৭

মোমছেক শ্রীশিবশঙ্কর মুখোপাধ্যায়।

ডিক্রী তজবিজ শ্রীশিবশঙ্কর মুখোপাধ্যায় মোকাম ইসাকাতা মতালকে আদালত দেওয়ানি জিলা যশোহর শ্রীমিলারাম বিশ্বাস সাকিমে পূর্ব্ব শ্রীকোন পরগনে মাহাম্মদসাহি আপ্তাবদ্দী সাকিমে ববিসহাট।

দরখাস্ত	...	...	১	ইসিম মবিসী	...	...	১
জওয়াব	...	...	১	জবাম বন্দ	...	...	৫
জওয়াবল জওয়াব		...	১	মোগ্তার নামা	...	...	২
			—	তোর কেয়াম	..	...	
			৩	বন্দ মোছল	...	...	১
							৯

উপরের তফসিল কাগজাত মলাহেজাতে মালুম হইল মুদ্দাএলে মজকুরের উকিল হাজির হইয়া জওয়াব দাখিল করিলে মুদ্দই মজকুরের উকিল জওয়াবল জওয়াব দাখিল করিলেক পরে মুদ্দাএলের উকিল গর হাজির তাহাতে খোদ মুদ্দাএলে ও উকিলের তলব হইলে কেহ হাজির হইল না পরে মুদ্দাইর স্থানে সাবুদ তলব ইশাদের ইসিমনবিসী দাখিল করিয়া সাহেদ শ্রীরাম মোহন বিশ্বাস ও শ্রীদিন মহাম্মদ ও শ্রীহামিদ দাওয়ালিয়া ও শ্রীচাঁদ কলু ও শ্রীনিলু শৌর জামীতে মালুম হইল মুদ্দই মজকুরের মালগুজারির খামার পান্দা মদীর কিনারে হাটখোলার দক্ষিণে ৯ নং বন্দ আন্দাজ ৯৴ নয় বিঘা পশ্চিমে আন্দাজ ৩৴ তিন বিঘা একুনে ১২৴ বারো বিঘা একারণ মবলগ জমির কালাই মুদ্দাএলে মজকুরের তাহার ফি বিঘা কালাই ৫ পাঁচ আড়ির কাতে ৶ তিন বিস তাহার পর সন মুদ্দাএলে মজকুর মবলগ জমি মুদ্দইকে ছাড়িয়া দিয়াছিল তাহার মুদ্দাএলে মজকুর ঐ হাটখোলার পশ্চিমের ৩৴ তিন বিঘার বন্দের কালাই বর্গাইতের হিস্যা ছাড়িয়া অর্দ্ধেক কালাই দখলকিয় সে অর্দ্ধেক ফসল আন্দাজ ফি বিঘা ৫ পাঁচ আড়ির কাতে হিস্যা ৭॥০ সাড়ে সাত আড়ি ও তাহার পর সন মজকুরের কালাই হিস্যামত ৭॥০ সাড়ে সাত আড়ি একুনে মবলগে ৶১৫ তিন বিশ পোনের মুদ্দাএলে মজকুর মৎ সরিপ হয় সারা লোকসান ৯ নও আড়ি সেওয়ায় বাকি ৶৬ তিন বিশ ছয় আড়ি তাহার মধ্যে ফি ৩৩ তেত্রিশ টাকা সাব্যস্ত হয় জবানিতে হয় সন ১২০০ সালে মুদ্দাএলে মজকুরের নামে মুদ্দই মজকুর করিয়াছিল তাহা মুদ্দাএলের কবুলা ২৪ চব্বিশ টাকা ও সাহেদের জবানিতে ১২ বারো টাকা একুনে ৩৬ ছত্রিশ টাকা সদর জিলার আমলারা হিসাব পাকড়িয়া নির্দ্ধার্য্য ছিল পরে সে মোকদ্দমা গর

হাজিরিতে নিষ্পত্ত্য হইয়াছে কিন্তু মুদ্দাএলে মজকুর মুদ্দইর মাল গুজর জমির আকর কালাই তিন সন লাগাএদ তছরূপ করিয়াছে এমত গাওয়া হানের জবানবন্দীতে মালুম হইয়া মুদ্দইর দাওয়া সাবুদ হইয়া হুকুম হইল মুদ্দইর আসল দাওয়া অন্দরে ৶১৫ তিন বিশ পোনের কালাইর টুট ৯ নয় আড়ি বাদে ৶৬ তিন বিশ ছয় আড়ি কালাই তাহার মুল্য দরে ৩৩ তেত্রিশ টাকা ও তহ খরচ ও উকিলের ফিশ ৪৷৷৶ চারি টাকা দশ আনা একুনে ৩৭৷৷৶ সাঁইত্রিশ টাকা দশ আনা মুদ্দাএলে মজকুর মুদ্দইকে দিবেক মোকদ্দমা ডিক্রি হয় ইতি।

সন ১৭৯৮ ইঙ্গরেজি তারিখ ২৭ জানের মতাবেক সন ১২০৪ সাল বাঙ্গালা তারিখ ১৭ মাঘ।

নং ৪২৫৫

৴৭শ্রীদুর্গা।
সহায়।

শ্রীবলরাম মজুমদার,
মোমছেফ।

ডিক্রী কাছারি মোমছেফী মোকাম ববিস হাট;
মোতাবকে সন১২০৭ সাল বাঙ্গালা ২০ ফাল্গুন।
নারায়ণ মাই, সাং ববিসহাট পরগনে সাহা উজিয়াম———মুদ্দই।
রামনাথ বিশ্বাস, সাং পূর্ব্ব শ্রীকোণ পরগনে মাহম্মদসাহি——মুদ্দাএলে।
মোকদ্দমা ১৬ ষোল টাকা বারতি ধান্য।

মোকদ্দমায় মুদ্দই মজকুর মুদ্দাএলের নামে সন ১৮০০ সাল ইঙ্গরেজির ৩১ মাই, মোকাম মজকুরের মুনসেফি কাছারিতে ৪২৫৫ নম্বরে দরখাস্ত দিয়া নালিস করিলেক মুদ্দাএলে মজকুর হাজির হইয়া পরগনে মাহাম্মদ সাহির মালগু গ্রামের শ্রীগোকুল চন্দ্র সরকারকে জামিন দিলে পর মুদ্দাএলের উকিল শ্রীরাম মোহন বিশ্বাস ও মুদ্দইর উকিল শ্রীশ্যামকিশোর সরকার ও শ্রীসেখ আরাধন তজবিজের সময় যে২ কাগজ দাখিল করিলেক তাহার তফসিল।

কাগজাত বিতং	আরজি দাং মুদ্দই	জওয়াব দাং মুদ্দাএলে	জওয়াবল জওয়াব দাং মুদ্দই	রদ্দ জওয়াব দাং মুদ্দাএলে	ইসিমনবিসী দাং মুদ্দই	জবানবন্দী ইসাদবিতং
৮	১	১	১	১	১	৩

দোসতিমা গ্রামে জঙ্গলা জমি

আবাদ করিয়া আকর জন্মাইয়া মালগুজারি দিয়া আকর ভোগ করিতেছি পরে সন ১২০৬ সালে আবাদ করিয়া বোরো ধান্য জন্মাইয়াছিল যে ধান্য পর সন ১২০৭ সালে আগামি মজকুর আমার ৩৷৷০ সাড়ে তিন বিঘা জমির ধান্য কাটিয়া লইয়াছে আন্দাজ চারি বিস ধান্যের কিম্মত ১৬ ষোল টাকা একারন নালিস মুদ্দাএলে মজকুর মুদ্দইর দাবির পর এনকার করিয়া জাহের করিলেক এজমি মজকুর আমার যোতের মুদ্দই কারসাজি করিয়া যোত করিয়া ছিল ধান্য পাকিলে পর আমি কাটিতে উদ্যত ছিলাম তাহাতে মুদ্দই গ্রামের ইজারাদারের নিকট দরখাস্ত করিয়া ইজারাদার মজকুরের

জামের লোক লইয়া মুদ্দই মোকাবেলা ধান্য ক্রোক আছে মুদ্দাএলে মজকুর আকর নিজে লইয়াছে এমত সাকের রাখে না একারণ মুদ্দইর স্থানে মুদ্দাএলে ধান্য কাটিয়া লইয়াছে ইহার দাবির তাইন তলব হইল মুদ্দইর আওর্দ্ধে উপরের তফসিল মত সাক্ষি-দিগের জোবানবন্দীতে মালুম হইল মুদ্দইর কারগ্রর্দ্ধের তৈয়ারি ৩॥০ সাড়ে তিন বিঘার ধান্য পাকিলে মুদ্দাএলে কাটিয়া লইয়াছে ধান্য আন্দাজ তিন বিশ, দেড় বিশ, এক বিশ সাক্ষিতে কহে তিন সাক্ষির কথামত হারে দশ সেরা কাটার দেড় বিশ ধান্য মুদ্দইর প্রমাণ হইয়া হুকুম হইল মুদ্দাএলে দেড় বিশ ধান্য কিম্মত মূল্য ৬ ছয় টাকা আর তহ খরচ ২॥৶ দুই টাকা এগারো আনা একুনে ৮॥৶ আট টাকা এগারো আনা মুদ্দই পাইবেক মোকদ্দমা ডিক্রী হইল ইতি।

পাওনা মুদ্দই।

দাবি	...	...	... ৬৲
তহ খরচ	...	...	... ২॥৶০
			৮॥৶০

তায় তহ খরচ।

রসুম	...	...	... ।৶
তলব রোকা			
প্যাদা	...	...	... ।৶০
শফিমার প্যাদা		...	... ॥৶০
উকিলের বায়না		...	... ।০
উকিলের মাহিনা		...	... ১৲
			২॥৶০

E I.

Prices of Produce and Labor at the end of the year 1872-73.

JESSORE SUB-DIVISION,—JHENIDAH AND MAGURAH.

[Price of Produce per maund of 80lb]

	Rs.	A.	P.
Rice	0	8	0
Wheat	1	13	0
Pea	0	8	0
Khasari	0	6	6
Maskalai	1	2	0
Mugh	2	0	0
Musoor	1	4	0
Arhur	1	8	0
Gram	1	4	0
Barley	0	7	0
China	0	6	0
Dhuda	0	8	0
Kaon	1	8	0
Bhura	0	8	0
Mustard seed	3	0	0
Rai	2	8	0
Tilseed	2	4	0
Linseed	2	0	0
Sukargungi	2	0	0

E I —(*Continued.*)

	Rs.	A.	P.
Date jaggery	2	0	0
Sugarcane jaggery	3	8	0
Indigo { Highest price	250	0	0
Indigo { Lowest price	109	0	0
Jute	1	6	0
Tobacco { Country	2	8	0
Tobacco { Imported	6	4	0
Cocoanut, per thousand	20	0	0
Betel-nut	3	12	6
Vegetable { Pulwal	1	0	0
Vegetable { Bitter gourd	0	12	0
Vegetable { Brinjal	0	14	0
Betel, per kathai, or 1,280	0	8	0
Thatching grass, for 100 bundle	1	0	0
Mulberry, for each basket	1	8	0
Capsicum	5	0	0
Coriander, aniseed, &c.	0	10	0
Turmeric and ginger	5	0	0
Onion and garlic...	1	4	0
Long pepper	45	0	0
Milk	2	0	0
Ghee	30	0	0
Butter	26	0	0
Oil	16	0	0
Husked rice	1	4	0
Salt	5	0	0
Plough bullocks, each from Rs. 6 to	10	0	0
Sheep, each from Re. 1 to	1	12	0
Fish, per seer (not sold per seer but by contract) ...	.....		
Iron, per maund	4	4	0

PART III, D 3.

Rates of Rent and Produce, 1872-73.

DISTRICT JESSORE—SUB DIVISIONS JHENIDAH AND MAGURAH.

Average rent per acre for land suited for—

	Rs.	A.	P.
Rice	2	11	6
Wheat	2	11	6
Other food grains	2	11	6
Oil seeds	2	11	6
Sugar and treacle	5	4	0
Indigo	2	11	6
Jute	2	11	6
Tobacco	4	2	0
Cocoanut	5	4	0
Betel-nut	5	4	0
Vegetable	2	11	6
Mango, jack, &c....	5	4	0
Betel	6	12	0
Thatching grass	3	12	0
Mulberry	5	4	0
Capsicum	2	11	6
Corriander, aniseed, mouri, &c.	2	11	6
Turmeric and ginger	4	8	0
Garlic and onion	2	11	6
Long pepper	12	0	0

Average produce of land per acre in maund.

		Mds.	S.	C.
Rice ...		27	0	0
Wheat		7	20	0
Other food grains	Pea	15	0	0
	Kalai	9	0	0
	Mugh	4	20	0
	Gram	7	20	0
	Arhar	15	0	0
	Musoor	6	0	0
	Khesari	15	0	0
	Barley	6	0	0
	China	10	0	0
	Bhura	6	0	0
	Kaon	3	0	0
	Dhuda	4	20	0
Oil-seeds	Mustard	6	0	0
	Rye	9	0	0
	Til-seed	7	20	0
	Linseed	6	0	0
	Oil-seed (suarguja)	6	0	0
Treacle	Date	69	0	0
	Sugarcane	20	28	0
Indigo		6	0	0
Jute		15	0	0
Tobacco		13	20	0
Cocoanut		4,650 in number.		
Betel-nut		15	0	0
Vegetable		51	0	0
Mango, jack, &c....		.....		
Betel		268,800 in number.		
Thatching grass ...		1,950 bundles of two-feet ropes.		
Mulberry		48 baskets.		
Capsicum		13	20	0
Coriander, aniseed, mouri, &c.		6	0	0
Turmeric and ginger		12	0	0
Garlic and onion		30	0	0
Long pepper		3	0	0

TABLE of Land Measure and Dry Weight used in Sub-Divisions Jhenidah and Magurah in the District of Jessore.

STANDARD MEASURE.	Thannahs Jhenidah, Soelkopa, and Hurinakunda.	Thannah Kotchandpur.	Thannah Magurah.	Thannah Mamudpur.	Thannah Salikha.
		Land Measure.			
4 Chittacks = 1 Cottah. 20 Cottahs = 1 Beegah. *Compared with English Measure.* 324 Sq. Inches = 1 Sq. Cubit. 6,480 Sq. Inches, or 20 Sq. Cubits = 1 Chittack. 103,680 Sq. Inches, or 320 Sq. Cubits = 1 Katha. 2,073,600 Sq. Inches, or 6,400 Sq. Cubits = 1 Beegah.	441 Sq. Inches = 1 Sq. Cubit. 2,893,401 Sq. Inches, or 6,561 Sq. Cubits = 1 Beegah. 1 Beegah 7 Cottahs 14·5 Chittacks of standard measure=1 Beegah.	Same as in standard measure.	Same as in Jhenidah.	576 Sq. Inches=1 Sq. Cubit. 324 Sq. Cubits=1 Sq. Nal. 30 Sq. Nal, or 5,598,720 Sq. Inches = 1 Paki. 2 Beegahs 14 Cottahs of standard measure = 1 Paki. *Pergunnah Satiyer.* 576 Sq. Inches=1 Sq. Cubit. 121 Sq. Cubits=1 Sq. Nal. 30 Sq. Nal or 2,090,880 Sq. Inches = 1 Paki. 1.008 standard Beegah = 1 Paki.	Same as in Mamudpur.
Standard Weight.		*Dry Weight.*			
5 Tolas = 1 Chittack. 4 Chittacks or 20 Tolas = 1 Poa. 4 Poas or 80 Tolas = 1 Seer. 40 Seers or 3,200 Tolas = 1 Md.	60 Tolas = 1 Seer. 8 or 10 Seers = 1 Katha. 4 or 5 Kathas = 1 Maund. 4 Kathas = 1 Ari. 5 Aris = 1 Sali. 4 Salis = 1 Bish. 16 Bishs = 1 Poti. 6.67 Kathas = 1 standard maund of 3.200 tolas.	60 Tolas = 1 Seer. 8 Seers = 1 Pali. 4 Palis = 1 Katha. 4 Kathas = 1 Ari. 5 Kathas = 1 Sali. 20 Aris or 80 Kathas = 1 Bish. 16 Bishs = 1 Poti. 6.67 Potis = 1 standard maund of 3,200 Tolas. 1.67 Kathas = Ditto.	60 Tolas = 1 Seer. 10 Seers = 1 Adla. 4 Adlas = 1 Ari. 20 Adlas = 1 Sali. 5.33 Adlas = 1 standard maund of 3,200 tolas.	60 Tolas = 1 Seer. 10 Seers = 1 Adla. 20 Adlas = 1 Sali. 5.33 Adlas = 1 standard maund of 3,200 tolas.	60 Tolas = 1 Seer. 16 Seers = ¼ Poika. 2¼ Poikas = 1 Poika. 20 Poikas = 1 Sali. 3.33⅓ Poikas = 1 standard maund of 3,200 tolas.

CHAPTER VI.

TRADE AND COMMERCE.

Hats and Bazars.

In Appendix B is a list of *hats* and bazars within the Jhenidah and Magurah sub-divisions. It shows that within an area of 900 square miles there are 101 *hats*, in which necessary articles of food are twice a week exposed for sale, and that in eight townships there are as many daily bazars, where morning and evening the residents of the neighbourhood may easily obtain provision for daily consumption. The chief articles exposed for sale in daily bazars are food grains, oil, salt, fish, vegetables, together with some parched rice and *goorh* and coarse confectionery for the use of travellers, who find a resting place at the *moodis'* (grocers') shops on payment of a little hire. Where these bazars exist or have sprung up in the vicinity of law courts, the shops afford shelter to suitors and their witnesses who may be detained on account of the distance of their homes or in consequence of delay.

A weekly *hat* is a more brisk scene, and a *hat* day is a day of some excitement within a circle of three or four miles round. The whole rural population is in its stir, the breakfast is cooked early, and the requirements of the days which intervene between one *hat* and another are carefully ascertained from the housewife. Then with a basket on his head, containing vegetables, a bundle of jute, or a quantity of coriander seed, the ryot sallies forth in order to exchange them for his necessaries. At the *hat*, usually held under trees, a stream of people from all sides is pouring in, and at 3 P.M. there is already the bustle and the busy hum which usually proceed from a concourse of people engaged in simultaneous barter and sale. The fish market, the cloth stalls, the betel shops, are the most crowded, being the most attractive. The oilman is there with his measures and store in pots, carefully placed in a greasy basket, and the salt vendor is selling from his heaps of milk-white small quantities at two annas the seer. The druggist, potter, vegetable-seller, basket-maker and repairer, pedlar, are all there, busily engaged in earning a profit sufficient to cover up the expense of purchasing their necessaries; while the washerman, economical of his time and labour, is seated at a corner, making over the washed clothes to the respective owners for a pice or two a-piece, and receiving and marking on the spot with a vegetable ink* a fresh supply of soiled cloth to be washed and brought back on the next *hat* day; and then, as the sun sets, the crowd begins to disperse, the shops are wound up, and the ryot wends his way home with his basket on head and his purchase of fish in hand, talking all over the way with his neighbours how his daughter, at whose marriage they had all assisted, was being ill-treated by her mother-in-law, or how Bazit, the victim of spite, had got off a false charge of theft or trumped up a suit in the local Small Cause Court, at which he (the narrator) had himself appeared as a witness.

Market dues.

Hats and markets are usually given away by zemindars at a stipulated annual rent to lease-holders for terms, who in their turn levy market dues in order to derive a profit. These vary at different *hats*, while at some (usually new ones) none is levied at all, but the following rates may be found to prevail generally:—

On river-side *hats*, or at ghâts where boats or carts exchange their loads, for rice or *dhan* sold, the rate levied is, per maund ...	1 pice.
If *dhan* is sold and chilly taken in lieu, per maund	2 ,,
For every cart laden with capsicum ...	2 pice + ¼ seer of chilly.

* Extracted from the *bhella* seed.

For peas exported, for every 100 maunds .. 11 annas.
For *mugh* and *maskalai*, for every 100 maunds.. Re. 1-4.
For oil-seed, turmeric, &c. ... .. Rs. 2-4 per maunds.

Hat Rents.

	Rs.	A.	P.
For every boat of pottery	0	1	0
For every load of pottery	0	0	6
For other shops, each	0	0	6
For *goorh* sold, per load	0	0	3

Besides these *tolas*, that is contributions in fruits and handfuls, are levied for the bazar idol (if there be one), for the *izaradar*, for the sweeper, and for the *tom-tom wallah*, who beats the drum inviting people to the *hat*.

Suggestion regarding future trade returns.

In every *hat* there is an *izaradar*, and in every large bazar there are one or two shop-keepers, who are reckoned as the heads of their guild. It would be well to enlist the sympathy of these men in obtaining regular trade returns every quarter or half-year, which might be easily tested by the officers of the new subordinate establishment lately organized. If Government would recognize these headmen in some shape or other, it is most likely they would try their best to submit correct returns and act in concert with Government officials in making up accurate statistics of trade.

Trade returns.

Trade returns cannot be expected to be correct so long as they are not obtained under a systematic plan. The return of exports and imports for the past few years has been collected by me from the *hats* and bazars; but a great part of the river-borne trade is being carried on in boats, of which it is almost impossible to get any reliable statistics. As long as some measures be not taken in order to register the internal boat trade of the country, these returns will not, I fear, represent the actual state of things.

Imports—Salt.

The most important of the imports, as shown in Appendix B *b*. is salt, of which 51,880 maunds were brought into these two sub-divisions during the year. Considering the population to be 562,181 souls, and taking the average consumption per head to be one tolah, or 180 grains per diem, the annual requirement has, it appears, fallen short by 12,000 maunds. This is accounted for by the fact that in the year preceding the importation was in excess of the actual demand. The merchants of Bhowanipur, Soelkopa, and Abaipur, are the chief importers of this article. The commodity sold here is the foreign imported salt, the indigenous manufacture having been done away with about eighteen years ago, to the detriment of the native public, who were much benefited by the manufacture.

Tobacco.

The tobacco brought in is principally from Boalmari in Furreedpur. It is named *kochur* tobacco, as it is imported from the northern districts, Rungpur, Pubna, &c. The quantity imported last year was 2,170 maunds, valued at Rs. 10,260.

Cotton.

2,020 maunds of cotton, valued at Rs. 35,000, were imported during the year, of which the greater portion was applied to the spinning of thread.

Cloth.

Cloth was imported from Calcutta during the year to the value of Rs. 49,432; the twist imported is valued at Rs. 14,172.

Mustard.

Mustard is principally brought in by the *kulus* (oil merchants) of Binodpur, who send out cargoes of *goorh* to Serajganj and receive a frieght of this article in lieu. The quantity received during the year was 4,556 maunds, valued at Rs. 19,337.

11,922 maunds of this article were imported from Nuddea, but a great portion of this was exported to Backerganj and to the southern parts of this district.

Capsicum (chillies).

120 tolahs of gold were imported during the year, valued at Rs. 1,960, chiefly for the preparation of female ornaments.

Metals—Gold.

3,000 maunds of iron, valued at Rs. 13,717, were imported during the year. The greater portion was consumed at Magurah, where there is an extensive boat-building trade.

Iron.

26,160 maunds of rice, valued at Rs. 30,600, were imported from the southern parts of the delta, chiefly in boats.

Rice.

244 maunds of betel-nuts, valued at Rs. 922, were imported from the Backerganj district; but I do not consider the returns on this head satisfactory, as a much larger quantity must have been imported.

Betel-nuts.

Of the exports, date-sugar, indigo, dye, pulses of all kinds, butter, silk, oil, jute, are the principal. Of these indigo, silk, and jute, have been treated of separately.

Exports.

The returns appended to Chapter III, Section II, regarding this trade, show that in the present year there were seventy-four factories at work in Jhenidah,* which manufactured 128,160 maunds of sugar and 181,434 maunds of *chitta goorh*, while in sub-division Magurah there were twenty such factories at work, which produced 4,303 maunds of sugar and 8,986 maunds of *chitta goorh*. From an inspection of the last ten years' returns which I have been able to collect from the factories, it will be seen that, comparing the outturns of the year 1868-69 with those of 1871-72, the increase has been 66 per cent. in the Jhenidah sub-division, and 33 per cent. in the Magurah sub-division. I have left out of calculation the outturn of the present year, as the sugar manufacturing season is not yet over, and the figures shown are a mere estimate. This difference of increase in the two sub-divisions is accounted for by the fact that the land in Magurah being low and subject to inundation, the date trees there do not flourish well; while in the higher tract of Jhenidah they are yearly increasing, as has been already shown in Section II of Chapter III of this report on the cultivation of date trees. I have already dwelt on the prospects of this trade in my previous remarks on the subject.

The sugar trade.

The sugar traders, chiefly *mairas* by caste, are very well-to-do, quiet men, who, as they grow rich, become either money-lenders or landholders. The prosperity of the *mairas* of Santipur, who are the principal manufacturers at Kotchandpur, is marked by the imposing appearance of the houses they inhabit in a part of the town solely occupied by them, and one of them has been honoured with a seat in the municipal board of that town. The manufacturers at Rarikhali are also a well-to-do set, the most affluent amongst them having lately turned landholder.

Pulse is exported in very large quantities from the marts of Porahati, Soelkopa, Abaipur on the Kumar, and Magurah, Binodpur, and Sutrajitpur on the Nabagunga. The quantity sent out last year was 41,214 maunds, valued at Rs. 41,747.

Pulse,—*vide* Appendix B *c*.

On this important staple a separate chapter has been devoted in its proper place. The exports amount to 4,177 maunds, valued at Rs. 6,518.

Jute.

In this article 2,540 maunds, valued at Rs. 6,642, were exported from Porahati, Soelkopa, and Abaipur.

Oil-seeds.

* Exclusive of nineteen factories at Mustafapur (on the north of sadr sub-division), which produced 4,527 maunds of sugar and 6,968 maunds of *chitta goorh*.

Oil.

1,561 maunds of oil, valued at Rs. 16,300, are stated to have been exported last year, but I fear that as we have no statistics of river borne-trade, this does not represent the correct figures. There are 797 oil-presses in the two sub-divisions, the greater number being situated at Binodpur, Magurah, Echakhada, &c.

Tamarind, &c.

343 maunds of tamarind, valued at Rs. 978, and 109 maunds of dried mangoes, valued at Rs. 205, were exported to Calcutta during the past year.

Oil-cakes.

7,167 maunds of oil-cakes, valued at Rs. 3,209, were sent out of the district.

Dairy produce.—The butter trade.

There is some trade in butter in the Magurah sub-division, where milk is somewhat abundant. Early in the month of November *goalas* (milkmen) from the western part of the district come and settle at places where milk is cheap, and make an advance of Rs. 2 to 4 per head of milch cow, and milk is purchased at 30 seers per rupee, the seer being 120 tolahs, equivalent to a standard seer and half.

Butter is churned every day from milk curd, and either boiled down to ghee or sold to *mahajuns*, who export it in that state in boats to Calcutta in large earthen pots; the whey is sold at the spot. The quantity of butter thus exported to Calcutta during the present year was 1,026 maunds, valued at Rs. 16,640, and the quantity spent in home consumption is 155 maunds, valued at Rs. 3,020.

In burning down butter into ghee, the loss is about 1½ chittacks to the seer. A seer of milk yields a chittack of butter.

Trade in indigo seeds.

Indigo seeds are cultivated in Kotchandpur and sold in the bazar. During the present year the sales were as follow:—

Raj Chundra Poddar	...	400	maunds,	at Rs. 4-12	per maund.
Anund Sing	...	400	"	"	"
Gopal Shah	...	300	"	"	"
Pratab Shah	...	300	"	"	"
Rojoni Shah	...	200	"	"	"

Dhan-lending.

Dhan-lending is a very important trade in the Jhenidah sub-division, on the proceeds of which a number of capitalists depend for their means of subsistence; the places where a great many of them may be found carrying on the trade being Soelkopa, Pobahati, Fulahari, Basantpur, Dudhsar, Harinakund, Kalicharanpur, Sagenna, &c.

Every ryot who has a little *dhan* to spare sets up as a *dhan*-lender, and in this way one such trader may be found in almost every village.

The *dhan* and money-lender to whom the ryot binds himself is termed *jater* (জাতের) and *pater* (পাতের) *mahajun*, *i.e.* guardian of his honor and supplier of his food. The *mahajun* brings the ryot to the zemindar's tehsildar and agrees to pay his rent. As the instalment comes round, he pays the ryot's rents and keeps his *dakhillahs* (receipts), and opens an account in his name in his own books. In Falgun or Chait the ryot pays up the amount thus advanced by selling his winter crops with interest at the rate previously fixed upon. These rates vary, being Rs. 1-8 per cent. for those who borrow a large sum; Rs. 2 for those who take a moderate amount; and Rs. 3-2 for those who take a small one. When compelled to take *dhan*, the ryot takes a stipulated quantity three times, twice, or once in a month; the rate of repayment being 25 per cent. of the quantity advanced in cases where a large quantity is taken, or where *bhadralogue* are the debtors; Rs. 37-8 per cent. if the quantity is moderate; and 50 per cent. of the quantity in usual cases.

The return for seed grain is double the quantity lent.

When the crops ripen the *mahajun* deputes a *bawardar* (or guard) to watch over them, so that no deceptions may be practised at time of making the return.

Bonds are executed where confidence is wanting, or in cases of large advances, but no mortgages are usually made, except when the ryot's faith is questionable his cattle and his lands are hypothecated in a duly registered deed. If the *mahajun* finds the ryot going down, he makes a further advance in order to enable him to take up a more profitable crop, such as sugarcane or mulberry, in order to enable him to obtain a good return, and thus to be in a position to pay. He further befriends him in all zemindary and law suits, and sees that justice is done. For all this the ryot presents him the first fruits, milk, and fish. In fact so great is his respect that he never thinks of coming to his *mahajun* empty-handed. So as long as faith is kept, the relationship is a highly advantageous one to the ryot; but if he breaks it and goes over to a rival *mahajun*, he is made to suffer all the terrors of law.

Begging journeys to the Sunderbans.

So great is the attraction of the great rice country, the El-Dorado, situated in the south, that even idlers consider a jurney thereto sufficient to supply them with food for a season. Old men who have nothing else to do, brothers who are redundant members in a family, and such like, take the *faquir's* (*borka*) dress, hire a boat amongst themselves, and go about making begging journeys in the rice country, and return home with their boats quite laden. Their excursions extend to the betel-nut gardens also.

Manufacture of cotton thread.

Cotton is purchased from the dealers at Abaipur and Sakanna and Bhowanipur by *telis*, *suris* (petty shop-keepers), and Mahomedan *beparis*, at Rs. 11 to 11-8 per maund of sixty tolas to the seer, and hawked about in village *paras* and made over to *katanis* (spinners), who are mostly ryots' wives. For one *powa** of thread which has been spun, the trader gives a *powa* and half of cotton; each *powa* being equal to four chittacks, sixteen of which make up a seer of eighty tolahs. This is for the coarsest quality. For the first quality one and three-fourth seers of cotton are exchanged for one seer of thread, and for the second two seers of thread are exchanged for five seers of cotton. The thread is sold at *hats* to weavers at the following rates by the traders:—

1st quality	...	1¾ seer per rupee.
2nd „	...	1 seer 14 chittacks per rupee.
3rd „	...	2 seers per rupee.

A spinning wheel (*charka*) costs the ryot's wife 3 to 4 annas. Her spinning hours are those which she snatches from her other labours at home: an hour after the midday and night meal is the most usual time in which she plies her wheel. Sometimes she works at it in the dark before day dawn, guided by the dexterity of her fingers. In the course of two months her savings in thread after exchanging with the trader suffice for a piece of cloth for herself or her husband, for which she pays the weaver (*jolah*) at the rate of 2 pice per cubit, either in cash or in *dhan*; the length of the cloth being seven or eight cubits.

Textile fabrics.—Cloth.

The extensive imports of cloth and piece-goods made from Manchester are fairly driving the indigenous weaver to the necessity of giving up his trade; for he can no longer compete with the cheap rates at which cloth of British manufacture is sold in the local markets. The number of looms at work in these two sub-divisions shows that there is still a large number of persons employed in obtaining

* One-fourth seer.

a livelihood from this trade. From the country thread they weave *dhuties*, which are sold at 9 to 11 annas each; *sauris*, usually worn by the ryot's wife, and sold at 12 to 14 annas each; cotton sheets, 10 or 12 cubits long, price 8 to 12 annas; *gamchas* (native washing towels), valued at 2 to 3 annas; *dosaties*, at Re. 1 and 2 per piece. From the English twist, of which numbers 40, 50, 60, are in use, are woven *dhuties*, *sauris*, *uranis*, or *ekpatas*, as also cotton wrappers, black and white, sold at Re. 1-9 each, and red and blue sold at Rs. 2 and 2-12 each. Bed sheets are also made, and sold for Re. 1 to 1-2 each, and *rezai* (covers) at Rs. 1-4 to 2-4 each. The weaver must clear a profit at each *hat* of 4 annas to 6 annas in order to be able to defray his current expenses and to buy his food. But the profits are decreasing so rapidly that they must give up the trade and take eventually to agriculture if to nothing worse.

In general *tantis* and *jugis* excel the Mahomedan *jolas* in the art of weaving. Boys begin to work from 15 years of age; but women scarcely take any part in the trade. There are 2,441 looms in the two sub-divisions, giving employment to 4,222 persons, divided as follows:—

Jhenidah.—1,106 looms, 1,800 persons. *Magurah.*—1,335 looms, 2,441 persons. (Statement G.)

Gunny bags.

There are 209 looms employed in the manufacture of gunny bags in both the sub-divisions, the greatest number at work being in thannah Salikha. The gunny woven is 5 feet 4 inches in length by 13 inches in breadth. When made into bags two of these pieces are sewn together and then doubled up. The average yield of each loom is estimated at 10 pieces per month, or 120 per annum, each weighing 13 chittacks in weight. Counting the refuse jute at ¼ seer per piece, the quantity of jute used for the manufacture of gunnies is 780 maunds. The pieces are sold in the local *hats* at 2 annas each, and used locally as well as exported to Nulchitta in Backerganj.

The trade is confined to the weavers of the *kopali* caste only, who ply at the loom in the intervals of their agricultural occupations.

Paper manufacture.

Binodpur is the only place where paper of a coarse kind is manufactured from old paper (purchased at Rs. 3 per maund), which is at first soaked in water and well washed, so as to be divested of the ink.

After steeping the material for two nights, it is stirred up well in a basin, and when the sediment begins to form itself, it is intercepted in a square frame work made of jute twine fitted to bamboo slits, and the pieces thus framed are then laid over a board. After a little drying in the sun starch is sprinkled over the sheets, and after a second drying process a wooden roller is passed over the paper to render the surface smooth. These papers are sold for Rs. 4 per hundred quires. There are four families at this place who are so employed, and they turn out Rs. 338 worth of paper per annum.

Wooden manufacture.

The only manufacture deserving of notice on this head is that of cart-wheels carried on by the carpenters at Nowbhanga, Poyari, Poelta, Ramdhargunti, Rajpat, and other places on the Nabagunga. The wood used is the *babla* (*Mimosa Arabica*) or *koroe*, purchased at Mahmudpur and other places in August and September. The wheels are manufactured in September, October, November, and December, after which they are exported in boats to the large wheel mart at Baduria, north of Basirhat. They are not taken direct to Calcutta for fear of the tolls and other taxes. A pair of wheels sold in the country costs Rs 4-8 to 5, while at Baduria each pair fetches from Rs. 5-8 to 7. A carpenter cannot

prepare more than twelve pairs of wheels during a whole year, three men being employed in each shop. The exports last year were:—

100	pairs	from	Nowbhanga;
100	„	„	Poyri;
150	„	„	Poelta (Ramdhargunti);
12	„	„	Batajorh;
60	„	„	Rajpat.

90 tea boxes were prepared last year at Satrajitpur and sent up to Kooshtea for sale.

As a significant change brought about by time, it may be mentioned here that the carpenter's trade is no longer confined to the *chhutar* caste, but has been taken up in part by *charals* and *bunas*.*

Manufacture and trade in beads.

This trade deserves some mention, as it is one in which females are engaged in eking out a subsistence. When the external bark of the *bel* fruit has become sufficiently strong, it is taken down from the tree and boiled in water, and broken into two equal parts by gentle strokes from a blunt knife; the fleshy part is then scratched out of the inner side of the shell and thrown away. It is then dried in the sun for a day and stored up in *dols* (deep baskets) and kept for use as occasion requires. Before the bead-cutting process begins the shell is soaked in water, and the concave part again cleared with a knife. It is then held between the workman's feet, who in a sitting posture plies a forked drill by means of a drill-bow, and as it turns the beads, each of the size of a large mustard seed, are cut off.

Men and women of the *gaurar*, *teli*, *chandal*, *haladhar*, *kybarta*, and *baishnab* castes, have much taken to this handicraft. About 20 strings of beads (each containing 600 in number) can be manufactured by two persons every day. Those who string the beads are all women, who find their own thread of jute. The charge for stringing 20 lines each 3½ feet in length is 1 pice, plus any savings in the number of beads. The *mahajun* or wholesale trader buys these 20 strings at 3 to 4 annas, and takes or sends them to the adjacent fairs at Khoksa, Saota, Khetoo, and other places. A considerable quantity is also sent to such places as Manickganj, Serajganj, Dacca, Nobodwip, and Santipur, where there are large *baishnab* communities. The yearly trade is estimated at Rs. 3,500.

The beads are of two colours—white and black, which last colour is imparted by frying them over slow fire in an earthen pot. At Sankaridaha, Chandpur, Bhaturia, Gilapur, and Natabaria, there are bead-cutters, chiefly *baishnab* by caste, who use the wood of the *basak* (*Justicia ganderufra*), of the *tulsi* (the basil), and of the oil-mill in cutting beads of the size of a large pea, which find extensive sales amongst Hindoos.

In cutting the beads men excel the women.

The places where this manufacture is carried on are Jhenidah, Kotchandpur, Bhaturia, Hamdah, Ram Khali, Shibrampur, Hazrapur, Ghola, &c.

Wicker and basket-work.

This trade is principally undertaken by the *muchi* caste, and by a certain nomadic tribe who visit these parts periodically, called *bansfers*. There is a great local demand for these articles amidst a community so largely devoted to agriculture; but basket trade, carried on in boats with the southern part of the district and Sunderbans, where rice grows in plenty, is a lucrative one, as the price is paid in kind, being a basketful of paddy in lieu of the basket. The *muchis* at Dadshar, north of Jhenidah, drive a brisk trade in this respect.

* There are 384 carpenters' shops in both the sub-divisions, giving employment to 804 persons.

Trade in mats.

There is a considerable manufacture and trade in mats carried on by a tribe called Nullooas, who profess the Mahomedan religion, and who live at spots along the banks of the Nabagunga and Kumar; at Magurah, Binodpur, Sutrajitpur, Nadu-Ali, Poetta, Sreepur, &c. They import the *nal* reed from the Sunderbans, their working season being from Bhadur to Chait, within which period they make several trips to and fro in boats. Each boat contains five or six workers, who pay eight annas or ten annas per head for cutting the reed. It is only males who work in this way, the females being left at home. When the cargo is brought in, males employ themselves in splitting up the reeds, while the women go on weaving. *Mulooas*, or the finer mats, are woven by women only, while *khalpas* and *chatayes* (coarse mats) both by men and women.

Females begin to work at ten years of age. One *mulooa* (the finer sort of mat) takes about nine hours in weaving, and is sold for three to three-half annas. The coarse mats, *chatayes*, are sold for seven or eight pice per pair, and four or five of them may be woven in a day. *Khalpas*, or coarse mats, of the larger sort are sold for nine or ten pice per pair, and two or three of them may be woven in a day. *Doles*, or receptacles for storing grain, are sold for 4 pice to 3 annas, according to size.

As brick and mud houses are not common here, there is a great local demand for mats. They are sold rather cheap in August, when the new reed is used in weaving.

Shell lime.

There is a small trade in shell lime, which deserves some notice. It is manufactured chiefly for the purpose of being eaten with the betel-leaf, although a very small quantity is also sold for white-washing purposes, as there are a few brick houses in these parts.

After the rain water has receded from *bils* and low lands, and cultivation has commenced therein, *buna* and *bagdi* women go about picking up the shells which have been upturned by the plough. These are sold to *baitis*, (a class called also *chunaries*, from the trade they pursue,) at the rate of four baskets (about 25 seers) per rupee. The shells are washed and dried and then burnt in a miniature kiln and converted into lime by being mixed up with water. Betel lime, or *pan chun*, is sold at the nearest *hats* in lumps worth half a pice each, while that used for white-washing is sold at 14 annas the maund. The total quantity manufactured does not exceed two to four maunds at a time at such places as Solemanpur, Fulari, &c.

Leather manufacture and the hide trade.

A few *zerpai* (slippers) are manufactured at Jhenidah, and the buffskin sandal used by the ryots and sold for 1 anna 6 pie a pair is also prepared and sold at nearly every *hat*. Dead hides are carried on carts to Chooadangah, whence they are sent by train to Calcutta. Each skin is sold for Rs. 2. The zemindar levies a jumma on all *bhagars*, thatis unfrequented pathways, on which dead cattle are thrown. The trade is exclusively in the hands of the *muchis*. There are 172 tanneries, giving employment to 268 men in both the sub-divisions.

Shell-lac bangles.

These are manufactured by a class of Mahomedans called *rushooas* from lac, which is purchased from the bazar at Rs. 50 per maunds of sixty tolas. It is then melted and mixed up with vermillion, arsenic, and black soot from the lamp, in order to impart these colours to the bangles. Men and women both work at the trade.

Fictile manufacture — Potteries.

There are 824 potters' wheels, the produce of which is burnt in 368 kilns, giving employment to 1,272 persons. As a rule potters do not work in Bysak.

A great quantity of the pottery manufactured here is taken in boats to the great rice country in the south and to Backerganj,

and exchanged for paddy. The potters of Muraridaha, Basdebpur, Gopinathpur, Batajorh, and Attara Khadah, are known to command a good trade.

Bricks.

Bricks are manufactured at Kotchandpur for sale amongst the sugar manufacturers. The last outturn was—

Lukhun Mistre	...	...	...	2 lakhs, at Rs. 400 per lakh.	
Protab Chakravarti		...	...	2	„ „
Dwark Mitter	...	...	...	2	„ „

Tiles are prepared at Babu Khali, in the Mahmudpur Thannah.

Miscellaneous country spirit.

Country spirit is manufactured at the Government distillery at Magurah, there being none at Jhenidah. The outturn was—

In 1868-69	...	...	...	...	...	721 gallons.
„ 1869-70	...	...	...	...	...	699 „
„ 1870-71	...	...	...	...	...	893 „
„ 1871-72	...	...	...	...	...	1,006 „

The article is sold at 12 annas per bottle, and is consumed principally by the better class of Hindoos, and by Jaleeas, Muchis, and Bunas.

Feather trade.

There is a small trade in feathers in the Magurah sub-division carried on by Bunas. The heron (*saka*), the blue-necked jay (*nilkunt*), the kingfisher (*mach ranga*), the woodpecker, are killed for the sake of the feather, sold at Rs. 2 per tola (180 grains) to *paikars*, who carry them to Calcutta for sale.

The cork trade.

The cork or *sola* is a thick weed, the bark of which encloses a soft brittle wood, which grows in the fields along with *dhan*. The *aus sola* grows in Bhadra, and the *amun sola* in Aghran. These are gathered by *malis* (garland-makers), who manufacture marriage crowns and artificial flowers from them. The same cork is used in making the sola hats or *topees*.

Artizans' Shops.

Goldsmiths.

There are 203 goldsmiths' shops in the two sub-divisions—92 in Magurah and 111 in Jhenidah. In the latter sub-division the sugar and *dhan*-lending trade has enriched many people, while the Brahmin class, which predominates here, also gives employment to many artizans in this way.

Blacksmiths.

Of these there are 165 shops in Jhenidah and 122 in Magurah.

Braziers.

There are only twelve of these shops in both these sub-divisions for the repair of brass utensils.

G.

Manufacture.

	Class of Manufacture.														
	Cotton.	Silk.	Other fibres.	Papers.	Wood.	Iron.	Brass and copper.	Building.	Sugar.	Pottery.	Oil.	Gold and silver.	Tanners.	Nal mats.	Indigo.
Number of mills and large manufactories.	.....	2	...	...	.....	.....	...	3	71	.....	.....	.....	...	...	70
Private looms or small works ...	2,441	.....	209	4	384	287	12	4	227	824	797	203	177	110	.. ..
Number of workmen in large works.	.....	376	...	...	.....	.....	...	75	1,398	.....	.....	.. ..	...	...	17,471
Number of workmen in small works, or independent artizans.	4,222	.....	361	4	804	543	17	12	659	1,272	1,035	342	268	253	.....
Number of European Superintendents in large works.	.....	2	...	...	.....	.....	...	...	1	.....	.....	.. ..	...	...	26
Value of blocks in large works ...	.....	150,000	...	...	.....	.....	...	125	350,000	.....	.....	.....	...	..	1,793,040
Estimated annual outturn of all works.	87,876	67,200	3,135	338	57,888	39,096	1,224	3,400	961,779	45,320	76,013	28,768	6,432	3,960	1,119,397

CHAPTER VII.

THE RYOT—HIS PAST AND PRESENT CONDITION.

The ryot.

In the usual acceptation of the word, the Bengal ryot is a cultivator of the soil, having five to ten beegahs of land, of which, one beegah is occupied by his houses, fruit-trees, and vegetable garden, and the rest by his paddy-field.

His object state at first.

In the early days of the British rule, or, to speak of times more definite, during the years of the permanent settlement, the ryot had scarcely any clearly recognized or defined rights of his own, and was completely in the hands of the zemindar and his agents. The mofussil patwari was then an important person, who ruled over the village with an iron hand, and whose words and reports had great weight with the landlord. The courts were few and far between, club law was supreme, and the cutchery of the zemindar's naib was the general rendezvous for all disputants. Not that all people came willingly there, for the myrmidons of the zemindari cutchery were always on the alert in order to pounce down on the poor villagers on the most frivolous charges. Rent-suits were then unknown, and it was considered *infra dig.* to prosecute the ryot in the regular courts. A few years later the Government, thinking that the landholders had not sufficient means to realize their rents, enacted the old rent and distraint laws, generally known as the *haftum** and *punjum*,† under which unheard of outrages were committed with the aid and connivance of an official known as Sale Commissioner, appointed under Regulation I of 1839. This deplorable state of things, the reign of the club law, and the oppressions practised under colour of the distraint law, attracted the attention of the authorities. Sub-divisional courts sprung into existence, justice was brought within easier reach than before, and to crown all Act X of 1859, known at the time as Currie's Act, was passed by Lord Canning, when a new day dawned.

Sub-divisional Courts and Act X of 1859 come to his relief.

Ryots could no longer be thrust into the prison-room (*malkhana*) with impunity, and the terrors of the distraint law vanished. The ryot, after years of cruel injustice and abject subjugation, began to feel the ground under his feet and to stand on his legs. His rights could no longer be trampled upon without redress; an ever increasing demand for the staples of the country brought money into his pocket; and from a ragged, half famished creature living in a miserable hut, he has now become a better clothed and better cared for member of society, living in a house better furnished, using brass and metal pots and plates, where he had only earthen oves before, and quite able to bear the expenses and to enjoy the luxury of a lawsuit now and then. No one would feel surprised at the reaction which has now taken place; but it is to be regretted that the curtailment of the zemindar's powers should bring about a chronic state of mutual distrust and feud; the result being an endless number of enhancement suits—sometimes laid openly and avowedly, but at other times brought in the guise of suits for arrears of rent.

Demand for staples.

His improved condition.

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* Regulation VII of 1799.

† Regulation V of 1712.

In the present days the post of putwari, at first an important village official, but latterly a great oppressor and pest* of the locality over which he in his small way ruled, has fallen into disuse. The rents are now paid in coin by the ryots to the village teshildar, who objects to being called *gomasta*, as he has been all along styled. In every zemindari cutchery there is a *punyaha* (auspicious) day in the month of Jyet or Assar, when the old year's accounts are closed and the new year begins.

Rents how paid.

The under-tenants, talukdars, and jumma-holders living in the neighbourhood are invited that day; they pay a sum suited to their present means, which is credited into the new year's account, and go home with a little sprinkling of red fluid on their apparel. The general rule is to realize an eight-annas instalment before the Doorgah Poojah; a four-annas instalment in Pous, after the *amun* crop has been harvested; and the balance in Magh or Falgun, after the winter crops have been stored in. I say that this is a general rule, as it affords the ryot an easy opportunity of paying his rents from the proceeds of his fields, but factious zemindars are not wanting who realize rents all the year round in as many instalments, and charge interest in case of default. The cesses (*abwabs*) which cannot be recovered under law by a suit in court are realized according to instalments and sometimes at the year's end. These are—

Instalments.

Cesses.

1. *Taharir to tehsildar or gomasta.*—Four annas to one rupee, according to rent paid in large jummas, and one anna in cases of petty holdings.
2. *Fee for printed dakhillah.*—One anna per annum.
3. *Gram batta.*—One pice in each rupee.
4. *Bain jumma.*—One anna three pie for each opening in a *goorh* boiling stove.
5. *Nuzzer to naib on first appearance before him.*—One rupee.
6. *Nuzzer to zemindar or principal amla deputed, called also mokami khurrutch.*—A rate levied according to expense incurred.
7. *Bhikha*—Contribution levied by the zemindar's amla in cases of *shradhs*, first rice-eating, or marriage of their children.
8. *Parbani.*—Holiday gift paid to zemindar's amla at the poojah time, at three to nine pie per rupee.

Besides these bearers pay a certain yearly sum for the privilege of carrying bridegrooms' palkis on marriage occasions; and a regular contribution is levied for the support of the idol kept up by the zemindar.

With all that has been done or is being done for him, the ryot is still ignorant and illiterate. The Hindoos stick to the customs of their fathers with great tenacity, and the Mussulman—a mere convert from Hindooism—follows many of the customs, religious and social, of his former ancestors and present neighbours.

Observances.

The ceremony of first sowing of *dhan*—the day being pronounced by some one able to decipher the almanac, generally a Brahmin or other clerical person—takes place amongst both classes on some Monday or Friday in the month of Bysack (the first Bengali month). The Hindoo makes an offering of rice, sugar, and tulsee leaf before the seed basket, after which the sowing takes place. The

First sowing.

* A common provincial rendering of the word justifies the language here used. The word putwari (written in Bengali as পাটোয়ারি) was said to have been formed from the initial letters of পাপিষ্ঠ (পা) 'sinful,' টাঙ্গন (টা) 'a hack horse,' and ঋণ ছেঁড়া (রি) 'a person who contracts debts and does not repay them.'

Mahomedan does not perform any idolatrous rite in the field, but feasts his neighbours and servants on the occasion. Both call the ceremony by nearly the same names, মুট মেলন and মুট এড়নী, literally opening the palm before sowing.

Days of rest.

There are certain days which both classes respect as days of rest. No ploughing takes place on the day of the new moon, nor on the third day of the Doorgah Poojah. The *matam** and *manjil*† days of the Mohurrum are held sacred by the Mahomedans only. Amongst both classes no bamboos are cut on Sundays and Thursdays except in cases of death, no houses thatched on Tuesdays, and no fastenings with twine or cane in houses or fences can be made during the lunar asterism Srabana; nor can any digging or weeding take place on *ambubachi* days, from 10th to 13th Assar, when the earth is supposed to be unclean and agriculture is prohibited. All cattle are marked on the last day of Pous and bathed on the last day of Falgun,‡ on which days also no cultivation can take place.

Practical religion of the ryot.

These observance form, in fact, the practical religion of the ryot. If he is a Hindoo, a visit to the idol worshipped in the house of some well-to-do man of the neighbourhood, or a plunge in holy water on some grand bathing day, and attendance at the fairs held on such occasions, is also a part of his religion; while the Mahomedan of the old school inclines to holiday-making and to ceremonies and naming his children more in accordance with the Hindoo mode. He not unfrequently ignores the skull cap, so common among the ryots of Eastern Bengal. But a change has come over the spirit of the times, and *Sherahwallis* (Puritans in a religious sense) have learnt to ignore the lucky and unlucky days, and to look more to the influence of the season in following their profession of agriculture.

Social habits and customs.

Early marriage prevails amongst the cultivators as extensively as it does amongst the higher classes, and infant marriages are more common amongst these lower orders; girls not more than three years of age are fastened in wedlock to boys aged seven or eight. Smoking is a general and most inveterate habit amongst all, and amongst males boys learn to smoke almost as early as they can walk. Females do not as a rule smoke, although instances are not wanting of their betaking to the *huka*, but they chew the leaf with the betel. The ryots are remarkably abstinent as regards the use of ardent spirits, and the only intoxicating drug some of them take to is the *gunja*. North-east of Jhenidah, from the Bakrihat eastward, the ryots do not allow their females to fetch water from the river or to bathe therein, while west of that line no restrictions are practised in this matter. Although a ryot will patiently suffer any indignity or insult heaped on him, he cannot without degrading himself in the eyes of all allow his females to be in the least ill-used, for according to him caste depends on the females. The forcible entry of a Government peon or a zemindar's *paida* into a ryot's *zenana* is an outrage not easily forgiven or forgotten. Ryots' wives will on no account come out to the fields in which their husbands work, the breakfast being brought there by some infant girl or old female, usually the mother. As a rule females do not work in the fields, except the very old and very young, who are sometimes deputed to tend cattle in plots adjoining to the homesteads. The only females who are seen to work in fields early and late, or in digging, belong to a class of colonists, the Bunas, who have settled here in the course of the past twenty or thirty years. But

* Matam.—The night of bewailment for the death of Hassan and Hossen.
† Manjil.—The last or burial day.
‡ Called Go Falguna.

ryots' wives may be sometimes seen employed in thrashing out the grain, winnowing, or in stacking the hay. Husking the paddy on the *dhenki* (wooden stamper) is a work solely left to them, and cooking the food twice in the day, and making all necessary preparations for that process, and spinning at intervals, being their chief occupation.

Working hours of the peasantry.

The ryot begins work at early day dawn, when he sallies forth to his fields with his team, ploughs, smoking pipe, and jug of water, wicker hat, and fire preserved in a bundle of hay twined for the purpose. He has already taken his early breakfast (*nashta*) at home, or it is brought to the field at 7 or 8 A.M. by some inmate of his house. He works up to 12 o'clock or 1 P.M., after which he returns home, taking a bath on his way back, and falls to his dish of hot rice and curry or *dal* and pot herbs. After a short nap he again goes forth at 2½ P.M. or 3, spade in hand, to trim his ridges, or to weed, returning home at dusk. In the sowing season, when no time is to be lost, he works with the plough again in the afternoon, and sometimes at night, if he has the moon in his favour. The ryot enjoys his leisure hour after dusk. Some go to the landlord's *kachari* or to the *mahajun* in order to settle accounts, others to their neighbours. The *pir faquir*, or family priest, chooses this hour for his visit, and half an hour is sometimes spent with him in speaking on matters spiritual as well as worldly. The dinner at 8 P.M. is a repetition of the day's repast, hot rice, curry, or *dal*. As long as sleep does not overpower him, he employs himself in spinning jute twine for domestic consumption. If it be moonlight the boys sing in front of the cowshed or play at the *dugu-dugu*, a running-and-catching match. The females spin in the afternoon and after dinner.

Food.

I have said above that the ryot's meal consists of rice, *dal*, or curry. Both he and his wife consume a seer of rice each between themselves throughout the day and night, while the childern consume about half that quantity. On every *hat* day (there are two such days every week) he buys one pice worth of betel and nuts, half a pice of lime, half a seer of salt, and a quarter of a seer of oil. Fish is an important item, on which he lays out about two to three annas in the *goorh*-producing season, and an anna or half at other times. Pot herbs are supplied from his own homestead garden, or some neighbouring spot or shallow swamp. He seldom tastes meat. Sometimes, when a guest comes, a fowl is killed; but poultry is generally reared for the market (the Hindu ryot is very abstemious in this respect). As a rule the poultry are the portion of the ryot's wife. The first fowl might have been purchased by the husband or given by the wife's father, but the sale proceeds go to buying cotton for her spinning wheel, or is made over to her in cash. The wife rears also goats for the purpose of increasing her private stock. With respect to oil, if a ryot has a store of mustard seed, he gives about eight seers to the oil-presser (*kulu*). The latter charges two annas in cash, and returns two seers of oil and four seers of oil-cake.

The mahajun the ryot's accountant.

In about the month of Assar the ryot's stock of *dhan* becomes nearly exhausted, and then he has recourse to the *mahajun*, who pays to the zemindar the rent due from the ryot's land, supplies the latter with his weekly *hat* expenses, and advances to him money as occasion requires. In this way the *mahajun* becomes the ryot's accountant, expecting a return of 50 per cent. interest on the *dhan* lent, and two pice per rupee for the cash advanced. The *mahajun* in his turn keeps a *gomasta* of his own, whom he pays Rs. 6 per month for writing his accounts. In all large families of ryots, although

the different members may not mess together, there is one, generally the most intelligent of the lot, who conducts business for the whole, attends the zemindari cutchery, and pays the rent for all. He is known as the *karbari* member of the family. The ryots are an unthrifty class, spending quite beyond their means on occasions of marriage, *shradhs*, and *poeteas*. The *mahajun's* debts go on increasing and increasing, till it becomes hardly possible for them to extricate themselves from their difficulties. The Hindoo is more economical in this respect.

Ryot's family.

Ryots have large families, their women being proverbially prolific, as testified by the rapid increase of population The boys begin to work as cowherds as soon as they are five years of age, and take to the plough at ten. As a rule girls do not work at their father's house, except tending cattle in cases of extreme poverty. What work the women do has been already dwelt upon.

His span of life.

It is a common belief that cultivators generally enjoy a long life, as exposure to sun and rain hardens their constitution; but whether vital statistics, which are now wanting, would support this view, is the question. They are not prone to any special diseases, except the fever, cholera, and small-pox, which rage in epidemic form at times. At seasons of sickness their condition is literally helpless, for they are utterly devoid of any medical aid. When cholera prevails the Government police officers is the only dispenser of medicine at hand. In fever the only remedy is that prescribed by some old villager, consisting of roots or leaves, but in cases of small-pox there is scarcely any hope or means of relief.

This description of a ryot's life and his surroundings, imperfect as it is, would be still more incomplete without some further detail regarding his domestic arrangements and household furnitures.

His tenement.

The ryot's tenement consists of a thatched house with bamboo walls supported on posts of the same material. In one corner stands his hearth, while at the other end is erected a bamboo stage, which is used as a shelf or *matcha*, on which he stores his *dhan* and other property. In the middle is his dining and sleeping compartment, all exposed to the view without partitions. The verandah is the parlour, which is converted into a place for sleeping when the nights are sultry. Besides this main house he has a cowshed in which cattle are secured at night and *dhenkshall* (usually a mere shed attached to the larger house) where rice is husked. A well-to-do ryot has a separate kitchen-room, a *dhenkshall*, a larger cow-house, in front of which there is a portico with raised mud seats on both sides as you enter, where the ryot receives his friends during the day, or where he takes his midday siesta, and which he allots to his grown up boys as a bed-room at night. A bamboo fence divides this outside house from the inner apartments. The whole is surrounded by a cluster of bamboo, mango, date, and jack trees.

The bamboo clump.

The bamboo clump is a most necessary and profitable adjunct to a ryot's homestead. Being planted in the west to shelter his houses from the terrible north-wester, it supplies the principal materials for the construction and repair of his houses, fuel for his hearth, fencing for his fields; while, as occasion requires, he can sell of each at an anna or two, and thus add to his income. As his bamboo clumps and patches of thatching grass grow, and his family increases in number, he finds it not so expensive as at first to make the necessary addition in order to meet the increasing demand for accommodation.

The site.

Generally a ryot selects a site for his homestead within easy reach of some stream or sheet of water. He prefers the river side or the brink of some *bil*, where water and fish abound, and where his *amun* lands may be near enough to him. He consults a most fundamental rule of hygiene by keeping the south side of his house open, while he covers up the northern part by a jungle of cane or other shrubs.*

The ryot's household furniture has within the last ten or fifteen years undergone a great and decided change for the better, evincing thereby that his condition has vastly improved. Metal pots and plates have now taken the place of earthen ones, the usual domestic utensils being—

	Rs.	A.	P.
1 Badna (water-pot for man)	1	12	0
1 Ghati (ditto for wife)	1	0	0
3 or 4 metal plates (*thalas*) each	1	4	0
1 Metal glass for drinking water	0	12	0
1 Wooden-box (*sinduk*) for the safe custody of clothes and other valuables	5	0	0
1 Dhenki or wooden stamper for husking rice ..	1	4	0

Besides these there are two or three mats, each bought at three annas, which serve as bedding at night. He does not yet enjoy the luxury of a quilt or blanket in winter, but the old clothes are carefully preserved and sewed together by the housewife into what are called *kethas*, of which two are used together at nights. Sometimes these are sold for six to seven annas a-piece.

Ornaments for women.

The love for ornaments of precious metal for the purpose of bedecking the person is nearly as strong amongst the ryot females as amongst those of the higher classes.

On the occasion of a nuptial the following are indispensible :—

	Rs.	A.	P.
1 Golden nuth (nose-ring)	1	0	0
1 Pair of silver (*jhumkas*) earrings	0	8	0
1 Silver hauslie (neck-ring)	3	0	0

In addition to these the following are given after marriage, according to the ryot's circumstances in life :—

	Rs.
1 Pair of silver tabiz (armlets)	5 or 6
2 Golmols (silver anklets)	4 or 6

These are not usually worn, but are kept secure for gala days, or for the purpose of being pawned when difficulties arise. The ornaments usually found on the person of a female are the bangles, made of lac, worn at the wrist, worth 7 or 8 pice, and a garland of small beads in three or four rows, strung round the neck, worth 1 anna and 6 pie. With everything changing around him, the dress of the ryot has also improved In lieu of the scanty strip of cloth which hardly sufficed for covering his loins, he now wears a *dhuti* coming in folds below his knee. His

Dress.

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* The formula which guides him in selecting his site is contained in the following proverb :—

(*a*) A sheet of water where ducks swim.

পূবে হাঁস (*a*), পশ্চিমে বাঁশ
উত্তরে বেত, দক্ষিণে ক্ষেত।

Another version—

পূবে হাঁস, পশ্চিমে বাঁশ
উত্তরে কলা, দক্ষিণে মেলা।

which means that a sheet of water should lie to the east, a bamboo clump to the west, a cane jungle or plantain trees to the north, and a field (open plain) to the south.

dhuti, if of indigenous manufacture, is 7½ cubits long by 2 cubits, and weighs 10 chittacks. The *gamcha*, which was his only wrapper before, has now given place to the sheet, which is generally of foreign manufacture. The indigenous *dhuti* is also going out of use and giving way to the cheap clothes manufactured in Manchester and sent out here in shiploads. The ordinary *sauri* of a ryot's wife is 9 cubits by 2, weighing 13 chittacks, bought at the *hats* for 12 annas to 14 annas a-piece from the native weaver. Poor ryots unable to afford a long *sauri* buy two *gamchas*, both 7½ cubits long, weighing 2½ powas, valued at 10 annas. One piece is wrapped by the female round her loins, and the other comes round her breast and head. The *gamcha* of the ryot, which remains in a constantly wet condition, is worth about 3 annas, and is worn by him when he is engaged in ploughing or other work. All these clothes, coarse in their nature, are subjected to periodical bleaching in the hands of the housewife herself, who takes them to the nearest tank or pool of water to wash the foulness out.

Dress continued.

But both the ryot and his wife have a choice suit or two for festive occasions. The *sauri*, carefully kept tied up in a bundle, has a broad red border, and has been bought for Re. 1-4 or 1-8 a-piece, or it is a chintz *sauri* with red ground, on which lively yellow flowers are imprinted, and which has cost Re. 1-12. The ryot's suit is a *than* (piece good) *dhuti* and *chadur* (sheet), worth Re. 1-10 or Re. 1-12 in all. Within the last ten years the *pirhan* (shirt), worth 12 annas to 1 rupee, has come into vogue, and shoes, although not so common as in the neighbouring district of Nuddea, are also coming into use. The leather sandal which the ryot uses in the field to protect his feet from the up turned clayey soil, as well as the heat which the earth has imbibed, serves him at night when he washes his feet before going to bed.

In drawing this picture of a ryot's ordinary life, I have endeavoured to stick as much as possible to the real state of things, for he is no more that degraded, helpless, hopelessly ignorant and uncared for being that some would fain make him appear. On the other hand I by no means admit that he has reached that position when he can be left to shift for himself. He is still subject to oppression, his voice is still unheard, but time is fast improving his condition; and if by some happy stroke or coincidence the zemindar and he can become friends again, his days of trouble will be fairly over. A great deal has been said about the ryots being enslaved by the *mahajun*, who is painted as a veritable blood-sucker. I do admit, as I have said above, that there are some hard cases, in which a ryot is irretrievably involved in debt, but those who decry against *mahajuns* will, I hope, consider for a moment the immense good done by this class of capitalists in supporting the ryot at times of distress and need by supplying him with food grain, with *hat* expenses every week, with capital for buying stock, and with cash for providing himself and family with clothes, without which he would fast sink into a needy pauper. All this is done, no doubt, in expectation of returns, the fulfilment of which is attended with great risk, and depend on circumstances and conditions the most uncertain and variable in their nature. In the meantime the ryot is not borne down by anxieties, penury and hunger, and he knows that as long as he keeps his faith with his *mahajun*, he and his family need not starve, nor suffer at the hands of the oppressor.

THE LANDHOLDERS, VILLAGE OFFICIALS, AND ARTIZANS.

The European indigo planter.

The most conspicuous amongst the residents of the interior of the district is the planter, who commands unbounded local influence. Master of broad acres, which yield the dye, his prestige is supreme, and he is regarded near and

around as *the* saheb who rules over the destinies of the surrounding population. It has however cost him or his principals a mine of money to create that influence and standing where he had not at first a jot of land to call his own. He has sunk thousands in constructing his vats and other appurtenances of trade, and in building up a mansion with well laid out grounds, whose elegance and neatness the Bengali zemindar has not yet learnt to imitate, much less to surpass. Being devotedly attached to his interests, the morning sun sees him already at work riding on his *grey* over the fields. The afternoon he devotes to his cutchery business, hearing complaints and settling the disputes of his ryots, and directing his subordinates how to work to best advantage. In the midst of these avocations he snatches some moments in order to relieve the sick, for he is known to be an adept in the healing art for miles and miles around. But with all this he is an object of fear to the ryot, whose best lands he sows with indigo, and of the neighbouring zemindar, who may be unwilling to let him have a lease of his lands. This gives rise to a great deal of litigation and impounding of cattle, in which the weaker party finds himself a loser in the long run.

The zemindar.

Next in order, although superior to the planter as regards interest in land, is the zemindar.

The education he has received has scarcely improved his habits; he is a late riser, and in all things connected with his estates he places his sole and entire dependence on some old servant (Appendix D, zemindari servants), who has served from the time of his father. The *khamar* and *nij-jot* lands, which under the safeguard of the old regulations he held for the purposes of cultivation and maintenance, are no longer applied to the purpose for which they were originally intended, and having thus lost his direct connection with agriculture, he now looks in the main to the rents of his tenants for his income, and seldom thinks of introducing any improvements; and as the law has curtailed his powers, he considers it more convenient to himself to under-let and to create subordinate tenures with permanent rights and at a fixed rent, and thus to sink fast into an annuitant. In this district he is in most cases an absentee, and never thinks of looking into the condition of his ryots, except through the eyes of his subordinates. The creation of subinfeudations may serve to lighten the zemindars' debts, but as the new holders are mostly speculators in land, not peasant proprietors, it tends to increase the burdens of the agricultural ryot, whose rent is liable to be enhanced by every middleman who is put over him.

Sub-infeudations.

Before coming to a consideration of the status of the middleman, the small talukdar, who holds direct from Government, or pays his revenue to the treasury through the zemindar, deserves a passing notice. Originally occupying the position of gantidar or jotedar, who held and cultivated on his own account, he was enabled to secure his independence in the propitious days of the permanent settlement, and his tenure has remained intact since that date. He collects his own rents and is in direct communication with his ryots every day, who are in consequence attached to him. The number of such holdings is not great, but where they exist, the ryots are less worried.

The small talukdars.

The transfer by a zemindar of his rights to a subordinate holder is either in the shape of a putni or mourosi, the holder of which may, if he likes, create a dur-putni, a dur-mourosi, and thus multiply the number of independent holders, whose sole object being enhancement of rent, are looked upon by the ryots as interlopers, whose demands they cannot satisfy without giving up some of those dearly-cherished rights they have possessed all along. So there is a collision and an appeal to the law courts quite harassing in its nature to the ryot.

The intermediate holder.

In the paper on *Tenures*, which I beg to append to this report (Appendix C), I have undertaken to describe the various gradations of landholders and those who derive their rights from them either under assignments or leases, and the rights of the agricultural ryot have been treated of already. I have here to mention only that the ryot has sometimes a tenant under him, who is called a *kaljanah*, who holds lands which he cannot well manage himself, and who looks up to him as his superior holder. Excepting this relationship, both live and move on terms of equality.

The ryot already described.

There are, however, a few other important rural celebrities who deserve some passing mention.

The *mahajun*, who has been described in more than one place, plays a conspicuous part in the village system. His position draws to him all those who are in need, and his influence for good or evil is not in the least insignificant.

Mahajun.

To the superficial observer he is a most unmerciful screw, but the assistance he renders at times of distress, although made with a view to lucre, is of great value to the public.

The village gomasta or tehsildar is not now looked upon by the ryots with a favorable eye. Perhaps he never was; but as the ryot has now learnt to stand on his legs, he shows a bold front where he was formerly obliged to succumb. If the gomasta be a native of the village itself of which he has the charge, his master has little confidence in him, and does not think it fit to consult him on all occasions, for fear that his schemes may be divulged. But the landlord who has the interest of the ryot and his own at heart, would do well to employ a native of the village as his local agent; for the latter can, if so minded, accomplish by persuasion what heaps of decrees of law courts have failed to bring about.

The gomasta or tehsildar.

The *matbar* is a most important personage in a village community. He is chosen, or rather rises, to the office under the tacit consent of all parties, and is the general referee on all points. He may not be alone in occupying this post of honour, and there may be others—sometimes two or three others—associated with him, all being styled *matbars*, who cheerfully work for the good of the village. If a general register were kept at sub-divisions of all *matbars* in each village, and they be treated with consideration, they will be more ready to do work in an administrative point of view than any other agency which can be employed. They will nominate a better man for the village chowkidarship, and see to his being regularly paid; they will be better able to distribute medicines in times of general sickness, and supply more correct statistical information regarding the village than can now be obtained. In fact the *matbar*, with the indigenous schoolmaster as accountant and scribe, and the chowkidar as the executive member, would make an efficient village trio, through whom much that now remains to be done could be well done.

The matbar.

Does not come within the revenue system, still he deserves some notice, as on his good or bad conduct a great portion of the welfare of the village depends. Years of neglect and contemptuous treatment have degraded him in his own eyes and those of others. He does a great deal, but he does it quite unrequited, for his pay is hopelessly in arrears, while there is no one to help him to realize them. His position may be easily improved by making the *matbars*, who are to elect or nominate him, responsible for his pay, and by cautioning the Government officials under whom he serves to treat him at least with some consideration due to an office which has withstood and outlived revolutions and changes of rulers from the earliest ages.

The chowkidar.

CHAPTER VIII.

MISCELLANEOUS.

Inundations.
Famines.
Cyclones.

THE events connected with the devastations of ryots' crops and houses and cattle are imprinted in their minds with an accuracy and tenacity quite surprising; and in speaking with them on this subject I was struck with the exact coincidence of the dates when they are stated to have occurred. A perusal of the two accounts of these occurrences given in Appendix (E) will serve to show that there was a great cyclone according to tradition in the year 1144 B. S. (1736), when trees and houses were swept away, and plantains sold at 1 kahan each ($2\frac{1}{4}$ or $2\frac{1}{3}$ kahans of shell being then equal to a rupee) in the month of Kartik of that year. In 1176-77 B. S. (1769) there was a great famine as well as a flood, which continued for eight days, when rice was sold at 12 pans to the seer, and hence it still goes by the name of *bara pania akal.* In 1194 B. S. (1786) there was another famine, when rice was sold at 14 *buris** to the seer. In 1230 B. S. there was a scarcity after the great inundation, when rice was sold at 17 seers per rupee. The last famine of 1272 B. S. (1865) is still fresh in the memory of man, when rice was sold at 12 seers† per rupee. In the next year it was 16 seers per rupee, after which the market became by degrees easy, the present rate being one rupee per maund of 60 tolahs in weight.

Floods.

On inquiring about floods I found that the great inundation of 1230 B. S. (1823-24) was still fresh in the memory of old men. It continued for seven days, and the water rose very much higher than the level of the ordinary floods, and carried off everything before it. The next flood of 1245 B. S. (1838-39) was about $2\frac{1}{2}$ cubits below that of 1230 B. S., but that of 1871 (1278 B.S.) was higher than all these, as the water rose about $2\frac{1}{2}$ cubits above the banks of the rivers. It is stated that the place where the Jessore Collectorate building now stands was inundated, and boats used to ply within the town. In 1872 there was another flood, when the water rose $1\frac{1}{2}$ cubits high over the river banks. In the absence of permanent flood-marks it is difficult to have a correct idea about the height of inundations, but that of 1230 B.S. is admitted on all hands to be a great flood, while that of 1278 B.S. (1871) affected the different tracts of country variously, being at some places higher and at others lower than that of 1230 B.S.

The cyclones which affected this district were those of 1144 B.S. (1738), founded upon tradition, and of—

2nd and 3rd Jyet	1259 B.S.	(14th and 15th May 1852).
20th Assin	1271 B.S.	(5th October 1864).
16th Kartik	1274 B.S.	(1st November 1867).
4th and 28th Jyet	1275 B.S.	(16th May and 9th June 1869).
5th Assin	1279 B.S.	(20th September 1872).

Of these I personally witnessed the last here, but it was not half so violent as the cyclones of 1865 and 1867.

Ferazis.

In my sketch of the ryot I have briefly alluded to the puritanical doctrines that have come into vogue among the Mahomedans; it would not therefore be out of place to trace the history of that innovation. From the year 1236-37 (1830 A.D.), when one Syud Ahmed, a learned moulvie, came from the North-West to

* 4 shells = 1 gunda.
5 gundas = 1 buri.
† The seer is counted here at 60 tolas.

Calcutta, a sect, called Sherahwallah, sprung up in this district, between whose puritanism and that of the Ferazi there was no perceptible difference. One Moulvie Zamir of Novaharidia, 2½ miles west of Jhenidah, who became Syud Ahmed's disciple, introduced the Sherah doctrines in these parts, and made proselytes, who ceased beating *tom-toms* on marriages, observing the Mohurrum, and showing respect to the saints and *pirs* who had their tombs here. He inculcated the strict observance of the prayer five times a day. The *jollas* of Ariffpur became his first disciples and their fellow-castemen followed their example. The new doctrines then begun to spread amongst the cultivators. In 1245-46 B.S. (1839) one Enayet Ali, a native of a village near Patna, came from Calcutta to Jessore, where he put up with Rehanuddin, Nizir of the Judge's Court, and began preaching. He visited Jhenidah, Ulla, Bhutea, Gunti, Khangapur, and other places, and held conferences with the rich Mahomedans, who paid up his expenses. At last he succeeded in persuading a number of Mahomedans to join in a *jehad* against the English. These *jehadis* went to Enayet Ali's house at Patna and deposited with him the funds they had brought from home. He went to the hills,* and on return said the *jehad* would not take place, so the pilgrims had to come back. But as Enayet Ali did not think it proper to refund what he held in trust for these people, they lost faith in him, and from that day the sect of *jehadis*, called Rafaidainit† is on the decline. The Ferazis known as Sharahwallas are not so forward in *jehad*-making as the Rafaidainis, still an eye should be kept after these people.

Rural Gazetteer.

Other information regarding these two sub-divisions will be found in the Rural Gazetteer appended to this report.

Glossary.

I subjoin also a glossary of local terms and phrases as illustrative of the characteristics of the people.

Rural artizans, &c.

In an agricultural village the blacksmith, who prepares the iron implements of husbandry; the carpenter, who fits them up on wood; the weaver or *jallaha*, who makes up the cloth which is worn by the ryot's wife from thread given by her; the barber, who shaves, and the *hajjam* and the female *dai*, who assist at circumcision and child-bearing; and the *patni*, or the ferryman, are indispensable servitors. The blacksmith and carpenter are paid in *dhan* at the rate of six cottahs or sixty seers per house, and the barber is either paid at one cottah or ten seers per head, or has a specific portion of land allotted to him, which be sublets in *burgu*. The ferryman, whose services are in constant requirement in a country intersected with rivers and *khals*, is paid at the rate of two cottahs or twenty seers per annum, while the *jolla* is paid in cash, as has been already stated. The *hajjam* and the female *dai*, both Mahomedans, are paid in cash on the occasions they attend.

The washerman is paid in cash on *hat* days, as has been already stated, and it appears that he no longer prefers being paid in *dhan*. The village goldsmith is scarcely a rural artizan, as his business lies principally amongst the higher classes of Hindoos, still on occasions of births and marriages the ryot has need of his service.

The trade and traders.

The oilmen are a prosperous class in the village they inhabit. Their trade is fast rising, and water-carriage affords them great facility in exporting the produce of their mills. They are boat-owners themselves, and drive an active business in their profession. The profits derived by some of them are said, I do not know with

* Mulka Sitana.

† So called from their raising both hands at time of prayer in order to show that no idols were hidden under their armpits.

what truth, to be high, and two of them were assessed under the Income-Tax Act. I can, however, bear witness to one of their number having given a grand feast last cold weather, wherein he invited his coreligionists far and wide.

The improved condition of the ryots has attracted the brazier, who comes with his metal plates and pots in a boat and hawks about his wares.

Sellers of bangles of shell-lac, of head and waist bands, find a ready admission into a ryot's home, where they effect an easy sale of their trinkets.

Of the other traders I have already made some mention under the different traders.

CONCLUSION.

I now beg to bring this report to a conclusion, and in doing so I have to crave every indulgence for the many imperfections with which it abounds, and of which no one is more conscious than myself. I have already stated how at the outset I had to contend against difficulties; and when I state that the whole of my official experience has hitherto been confined to work of a different kind, I may venture to obtain a little of the indulgence I beg to seek. I had proposed to myself to inquire how far sub-infeudation has tended to increase the ryots' burdens, and in what proportions have ryots' rents increased generally; how many ryots possess permanent rights, and how many are mere tenants-at-will; to what extent children of the purely agricultural classes betake to the *pathsalas;* what is the value of all home products and manufacture of live stock and of farms, and of forest products; the area separately cultivated with *aus* and the *amun dhan* respectively; the land revenue of the whole district, and the gross rental of all estates; how far agriculture has tended to improve the ryot's condition; what causes have led to the disuse of the village punchayets and the disestablishment of village *mollas* who presided at marriages and ceremonies; to what extent the native cloth trade and the weavers have suffered by the influx of British cloth; in what proportion the price of land has increased since the date of the permanent settlement; why almost in every village the number of males is less than the number of females, and so on. But within the period I was in the field I could not, without encroaching on the time allotted to me for specific work, bestow my attention to an elucidation of questions of the nature enumerated above.

If permitted I shall endeavour to clear up some of these points in my future inquiries.

JESSORE,
The 5th July 1873.

RAMSHUNKER SEN,
Deputy Collector.

APPENDICES.

APPENDIX A.

History of the Rajahs of Naldangah in Jessore.

This history of the Naldangah Rajahs has been compiled from family tradition and from Mr. Westland's report.

Haladhar Akhandal was the progenitor of the family. He lived in Bhabrasur (Pergunnah Telehati), and was the leader of his sect. Santash, Priankara, and Tapan, were his sons. Ram was Sib's son; and Ram's son was Madhub, surnamed Subharaj Khan. Gobindo, Paramanundo, Bishnu Das Hazra, and Prosonno Chandra Maulik, were the sons of Madhub. Bishnu Das Hazra having passed a secular life for several years, retired from the world and assumed the life of a hermit, accompanied by an idol named Gobin Gopal. He separated himself from his family and fixed his residence at a place called Kharasuni, and by his constant devotion acquired supernatural powers. The idol Gobin Gopal is still seen at Naldangah, and the place Kharasuni is now known by the name of Hazrahati.

Bishnu Das Hazra.

One day the Nabob, who was enjoying the river breeze, passed by the river Bhaghati, which ran below the hermit's abode. This river, although in existence now, is almost in a dried-up state, and is covered with weeds and other aquatic plants. Amidst this uninhabited jungle the Nabob's supplies had run short, and he with his whole body of retainers were reduced to great straits. He sent accordingly a few of his men ashore in order to see if they could find anything. At first their search was in vain, but at last they came across the hermitage of Bishnu Das Hazra, who, on being informed of their wants, told them that if their master became his guest he would try to provide him and his men with all they required. On hearing these hopeful words, they returned to their master and informed him of all that had passed between them and the religious man. Circumstances compelled the Nabob to comply with the hermit's request. No sooner they had gone, the hermit, with the supernatural means he had at command, was able to gather the requisite supplies, and when the Nabob's men returned to intimate that he had consented to his proposal, he asked each man to name what he wanted, and by the power of his magic was able to produce the same, causing it suddenly to arise out of ground, which they carried to the Nabob, who, after witnessing this wonder, was led to believe the hermit to be a superhuman being. He came to the hermitage and bestowed upon Bishnu Das five adjacent villages, and promised to give him as much land as he would be able to possess; and from that time these lands form the basis of the zemindary.

Bishnu Das Hazra had a son whose name was Srimanta Deb. There was something mysterious in the birth of this personage. His father, being a hermit, had never married; but he still left a son behind him, who was believed to have been born through the influence of some supernatural powers which his father acquired by his severe austerity and devotions. Srimanta grew powerful in time. He was thought to have become a favorite of the gods, and was called "Deb Roy." When a youth he heard from his father all that was promised by the Nabob. He now became anxious to see those promises at any rate fulfilled.

Ranabir Khan.

About this time Kotchandpur and villages adjoining to it were in the possession of certain Afghan zemindars, of whom a few resided at the famous village of Saruppur Srimanta Deb Roy, by the power of his arms, put to death some of them, and drove the rest out of the country; and having taken possession of their estates, appeared before the Nabob of Moorshedabad and informed him of all that had happened to the Afghan* zemindars. The Nabob was quite glad to hear of the valor he had displayed in exterminating the family of the Pathans, and gave him the surname of "Ranabir Khan."

Ranabir having returned from Moorshedabad,† cleared off the jungle on the northern bank of the Bhaghati and founded the village of Naldangah. About this time an incident occurred worth relating.

Description of Brahma Nanda Goshvami.

One day when Srimanta Deb was clearing away the jungle, he saw, at a place called Kalika Tola, a hermit sitting underneath a peepul-tree with his eyes closed in a devotional spirit and devoid of external sense. The name of this man was Brahma Nundo Giri. Ranabir was struck with surprise at seeing such a venerable and holy man. He alighted from his horse at a distance from the devout man, and having tied it to a tree, advanced with slow and cautious steps towards the hermit. When he drew near he saw a golden lustre coming out of his body, although the cloth which covered the lower half of his body was foul and too much faded and worn out. He became afraid lest his presence interrupted the devotions of the saint and thereby rendered him an object of his wrath. While he was thus thinking his horse neighed, which caused the hermit to awake, and on opening his eyes he saw before him Ranabir Khan, whom he asked to come forward. Ranabir no sooner heard this than he fell to the ground with cloth round his neck, in token of deep reverence. He thus lay prostrate for a while, and at last got up and stood in an humble posture with suppliant hands. The saint pointed out to him with his right hand a place wherein to bathe, and expressed his desire to make him his disciple. Ranabir accordingly went towards the spot, but there was no water there. He returned and told the hermit of his disappointment, who ordered him to go back to the place with the assurance that he would find water this time. An abyss 100 cubits deep showed itself; and it is yet to be seen, the depth being now about 40 cubits. Having witnessed this supernatural occurrence, Ranabir became curious to know all about the hermit, and requested him to give a detailed account of his past life. His curiosity being satisfied, he became his disciple. Old men say that the tree under which the holy man sat is still in existence, and might well be termed "Akhoy (imperishable) Bar." It was already old at the time when Ranabir lived, and since that time it is 272 years old. South-east of this place Ranabir built a house and temple on the bank of the river, where he passed the remainder of his life in a kingly style. This happened in about 1600 A.D.

Genealogy of the family.

Gopi Mohun Deb Roy and Gandarva Deb Roy were the two sons of Ranabir Khan. Gandarva had no son; Gopi Mohun left three, viz. Ram, Raghava, and Ratinath, of whom the latter left a son, who settled at a place called Khadapara, west of Naldangah. Aubinash Chunder and others of the family are still living. Chundi Churn, Radha Ballava, and Lukmikant Deb Roy, were the sons of Ram Nauth Deb Roy. Radha Ballava resided at Khadapara, and Lukmikant at a place called Maharajpur, about four miles west of Naldangah. Bonomally Roy and others of this family are still living.

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* This must have happened after the defeat of Daud Khan, the last king of Bengal, after which there was a war of extermination against the Afghans.

† This points out a still later date.

Description of Rajah Chandi Churn Deb Roy.

Chandi Churn Deb Roy was a powerful Rajah. He put to death Rajah Kadaressur and took possession of all his zemindary. He built a temple on the eastern side of his palace, and consecrated it with two idols, Boro Gopal and Gobin Gopal of Bishnu Das. The title of "Rajah" was conferred on him when he became entire master of Pergunnah Mahmudshahi. About this time the sudder zemindary cutcherry of Chakla came into existence.

Rajah Indro Narain Deb Roy.

Indro Narain Deb Roy, Janoky Ballava, and Kally Churn, were the sons of Rajah Chandi Churn. Janoky Ballava fixed his abode at a place called Kamarail, about two miles east of Naldangah. Of this family no one is now living. Kally Churn lived at Gopalpur. Brojonath, Ram Churn, and others of this family, are still living. Biswassur lived at Kalika Tola. His family is extinct. Rajah Indro Narain Deb Roy, who inherited the zemindary, built a beautiful and magnificent temple a little west of Naldangah, and consecrated it to an idol called after his own name, Indro Swari. This image is said to have been built of some valuable stone brought from Benares and other places. Nothing more is known of him but that he suffered a premature death.

Rajah Sura Narain and the idol Sidwaswari.

Sura Narain, Rudra Narain, Krishna Ram, and Ram Narain, were the sons of Rajah Indro Narain. Rudra Narain fixed his abode at a village called Suti, about ten miles south of Naldangah. Muddun Chunder Roy and Ram Lall Roy, descendants of this family, are still living. The race of Krishna Ram and Ram Narain is extinct. Rajah Sudra Narain, who inherited the zemindary, devoted most of his time to religious performances. One day, when he was sleeping at night in company with his wife, at a late hour a man, with matted hair and body covered with ashes, imperceptibly entered the apartment, and, standing near the couch whereon they were both sleeping, called out "Sura Narain" thrice by name. Sura Narain awoke, and was quite astonished to see this saint-like man appear suddenly at such an hour and place. However he became anxious to know all about the man. He accordingly came down from his couch, and with deep and profound reverence postrated himself before him and requested him to take his seat. After the religious man had taken his seat, Sura Narain ventured to ask him whether he would be so kind as to let him know the object of his visit, and he in reply said thus: "I am the spiritual guide of your great-great-grand father, Ranabir Khan; my name is Brahma Nanda Goshvami. I have come to fulfil a vow I made to your father. Come out and follow me quick; the night is drawing to its end, and we have to do many things yet. We shall have to go to the temple of Indro Swari and sanctify it." They both entered the temple, and having performed the necessary rites and ceremonies, the hermit lighted a lamp at the back of the idol Indro Swari, and ordered it to be called by the name of Sidwaswari. He also ordered Sura Narain to adhere strictly to the following injunctions—to keep constant faith towards his household goddess, Sidwaswari; to offer sacrifices to her regularly; to feast Brahmins and guests; and to continue always in the path of rectitude and virtue. He particularly ordered the lamp to be kept up for ever burning. Deviations at any time from these injunctions would prove unpropitious to his family; and they were never to remove the idol from the place where it once had been placed. While he was thus instructing Sura Narain, streaks of light were seen in the east, on which the hermit immediately left the place followed by the Rajah. He sunk into the abyss of Kalika Tola and never rose again. The Rajah waited till the evening to see him come out again, but to his disappointment he could not meet him any more. He assigned a zemindary for the maintenance of Sidwaswari, and having enjoyed a few years of happy life, died in 1092 B.S.

Rajahs Udoy Narain, and Ram Deb Roy.

Udoy Narain, Ram Deb, Ghan Shyam, Narain, Rajaram, and Ram Krishna, were the sons of Rajah Sura Narain. Ghan Shyam separated himself from his other brothers, and took Kooshbariah as his zemindary, with an annual income of Rs. 10,000. Baboo Gunga Prosad Deb Roy, a descendant of this family, was celebrated for his virtue and kindness, and during his time the fame of the family spread far and wide. His son, Baboo Kisnu Chandra Deb Roy, also acquired fame and celebrity; but for his extravagance he was soon deprived of all his property, and after having suffered a great deal from want, died. Narain, having taken Belwari as his own share, separated himself from the others. Baboo Anundo Mohun Deb Roy of this family is still living. He is celebrated for giving alms, feasting travellers, and giving warm and kind reception to those who take shelter under his roof. Rajaram's family is extinct. Ram Krishna Roy took a village called Benga as his zemindary. Of his family no one is now living. In 1092 B.S. the zemindary devolved on Udoy Narain Deb Roy. He having failed to pay the Nabob's revenue, was ordered to be arrested, and a sowar named Shamser was accordingly deputed for the purpose. The Rajah no sooner heard of the arrival of the sowar than he sent many valuable articles and money as presents to his camp. The Rajah by his gentility and affability led the sowar to contract a friendship with him. Ram Deb Roy, his brother and enemy, became jealous of it, and began to devise schemes to effect a breach between them, and so one night he, with a number of *budmashes*, succeeded in throwing brickbats, bones, and broken earthen-pots and other dirty things into the camp of the sowar. Next day Ram Deb Roy met the sowar in his camp, and had a talk with him about the occurrences of the preceding night. He led him to believe that his friend Udoy Narain was the source of all this outrage. He also informed him that his friend had designs against his life. The sowar, hearing this, grew awfully enraged, and immediately sent a messenger to Udoy Narain, expressing his desire to meet him at his place. The Rajah, totally ignorant of what had happened, was extremely glad to hear of the proposal of his friend, and accordingly made the necessary arrangements for his reception. While he was thus waiting, his friend came with a sharp dagger concealed beneath his arm. No sooner the Rajah left his seat to receive him than his friend drew out his dagger and gave him a severe cut. The Rajah immediately fell senseless and died. The sowar having seated Ram Deb on the throne, left the spot. Rajah Udoy Narain's son was invested with the zemindary of Taraf Joradaha, with an income of Rs. 10,000. Chandra Bhusun Deb Roy and others of this family are still living. In 1105 B.S. Rajah Ram Deb came into possession of the zemindary. He was known as a virtuous man; he gave lots of rent-free lands to Brahmins, Sudras, Vaidyas, Boishnubs, Mahomedan *fakirs*, &c. His name was wide-spread for his liberal gifts. He died in the year 1134 B.S.

Udoy Narain Deb Roy.

Roghu Deb Roy.

Roghu Deb Roy and Krishna Deb Roy were the two sons of Ram Deb Roy. Of the two, the former, being the elder, inherited the zemindary in 1135 B.S. He was virtuous like his father, and gave away lands to many. He was in possession of his zemindary till 1143 B.S. At this time there were no fixed rules for the collection of revenue. The zemindars and Rajahs used to pay to the treasury of the Nabob whenever they found it convenient. The Nabobs, on the other hand, after a lapse of six, seven, or ten years, when they found that the zemindars and the Rajahs were playing foul and had defaulted to pay their dues, ordered their immediate arrest. When they were brought to their presence some were confined, some put to the torture, and others were let go on their promising to pay the arrear by instalments. Rajah Roghu Deb Roy fell into arrears and

was repeatedly summoned before the Nabob, who ordered a body of armed men under a commanding officer to be immediately sent for his arrest. When the Rajah heard of the arrival of the troops, he left Naldangah and concealed himself in one of the adjoining villages. The Nabob's men having passed a fortnight at Naldangah, and being unable to find him, were at last obliged to return and report to the Nabob of their failure, who punished the Rajah by depriving him of his zemindary in 1144 B.S. and placing Rajah Ram Kant of Nattore in possession thereof. In 1148 B.S. Rajah Roghu Deb was restored to his zemindary on his having consented to pay off the arrears of revenue by instalments. He died in the year 1155 B.S.

Rajah* Krishna Deb Roy succeeded him in the year 1156 B.S. He died in 1180. Nothing important happened during his time.

Kalika Prosad.

Kalika Prosad, Hera Deb, Gobind Deb, Mohindro Deb, and Ram Sankar Deb Roy, were the five sons of Rajah Krishna Deb Roy. Kalika Prosad, the eldest, was celebrated for his virtues. He took Taraf Sachani, with an income of Rs. 10,000 per annum, as his zemindary, and remained separate from his other brothers. Kalika Prosad's son was Durga Prosad, and his son was Guru Prosad. The latter left a son, Gopal Chunder Deb Roy, who died leaving his mother, Hura Sundri Debi, and Nistarini Debi, his widow. The mother-in-law and daughter-in-law are now fighting in the court for inheritance to the estate.

Gobind Deb.

The zemindaries of the three Rajahs Gobind Deb, Mohindro Deb, and Ram Sankar Deb, were under joint management for several years. In 1184 B.S. Rajah Gobind Deb separated with his one-fifth share of three annas and four gundas, and was called the "Teani Rajah." Rajah Gobind Deb Roy left his son Rajah Ram Chunder Deb Roy, who also left Mohesh Chunder Deb Roy. During this time they were deprived of their zemindary. Mohesh Chunder's son was Amaresh Chunder, who left Sures Chunder, a minor, now under the guardianship of his two uncles.

Mohendro Sankar.

Rajah Mohendro Deb Roy, with a view to deprive Rajah Ram Sankar of his right, contrived certain means, but could not succeed, as Rajah Ram Sankar was allowed to hold his share of six annas and eight gundas from the court. There is a tale connected with this fact. When Rajah Mohindro Deb Roy tried to deprive Ram Sankar of his rights, the latter fled to a village called Bhat Balli, where he took refuge in the house of Boidik Bhatta, with whose assistance he succeeded in regaining his share in the zemindary. In consideration of the benefit thus conferred on him, he made this man his spiritual guide; and since that time this family is recognized as *gurus* of the Rajah's household.

Mohindro Deb Roy.

Raja Mohindro Deb Roy, who was of an eccentric disposition, celebrated a festival, called *Mugul Munta*, in which he performed worship by means of fire. It continued for seven days, during which goats, sheep, buffaloes, shawls, velvet, muslins, and various other kinds of precious clothes, were burnt at the sacrificialp it. The Magistrate of Jessore, on hearing of this extraordinary festival, deputed a doragah to put a stop to it. Since that time the celebrated festival *Mugul Munta* of the Rajahs of Naldangah has become a bye word. Ananda Chunder and Beni Chunder Deb Roy were the sons of this well-known Rajah. They being not on good terms, separated from each other, with their joint shares of six annas eight gundas broken into nine annas and seven annas. Ananda Chunder's nine

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* It is doubtful whether the title of "Rajah" was continued to the family after such repeated default. A contemporary writer of 1161 B.S. Nilkant Goopta, of Srikobpur, Mahmudshahi, does not give Krishna Deb Roy the title of "Rajah," although he resided within his zemindary.—R.S.S.

annas and Mohesh Chunder's (the Teani) three annas four gundas were put to sale for nonpayment of the Government revenue, and were purchased by Baboo Radha Mohun Banerjea of Salikha.

After the death of Rajah Ananda Chunder, his two sons inherited their uncle's property, who died childless. This property (seven annas of six annas eight gundas) was divided between the two brothers, who enjoyed it separately. They became notorious for their profligacies and oppressive conduct towards their ryots. Their shares in the zemindary, and nine annas and three annas four gundas of Radha Mohun Banerjea of Salikha, were purchased by Baboo Ram Ratan Roy, the well-known zemindar of Narail. Rajah Taresh Chunder Deb Roy died leaving no issue. Womesh Chunder Deb Roy died in 1277 B S. His son Kamalesh Chunder Deb Roy survives.

Rajah Ram Sankar Deb Roy.

Rajah Ram Sankar Deb Roy was the proprietor of six annas eight gundas of the zemindary, a part of which was let in *putni* and the remainder held *khas*. His son, Mohun Chand Deb Roy, died during his father's lifetime; but a posthumous son was born to him, who was named Soshee Bhusun Deb Roy. He was a good-looking, amiable, and obliging man, and was celebrated for his proficiency in the Persian language. He constructed many spacious and magnificent buildings. Eight annas share of Sachani, Protappur, Kanijpur, Kushbariah, were his self-acquired property. During the short period he lived he acquired great fame, and was loved and esteemed by all. He suffered an untimely death in 1242 B.S.

Soshee Bhusun Deb Roy.

Rajah Indu Bhusun Deb Roy.

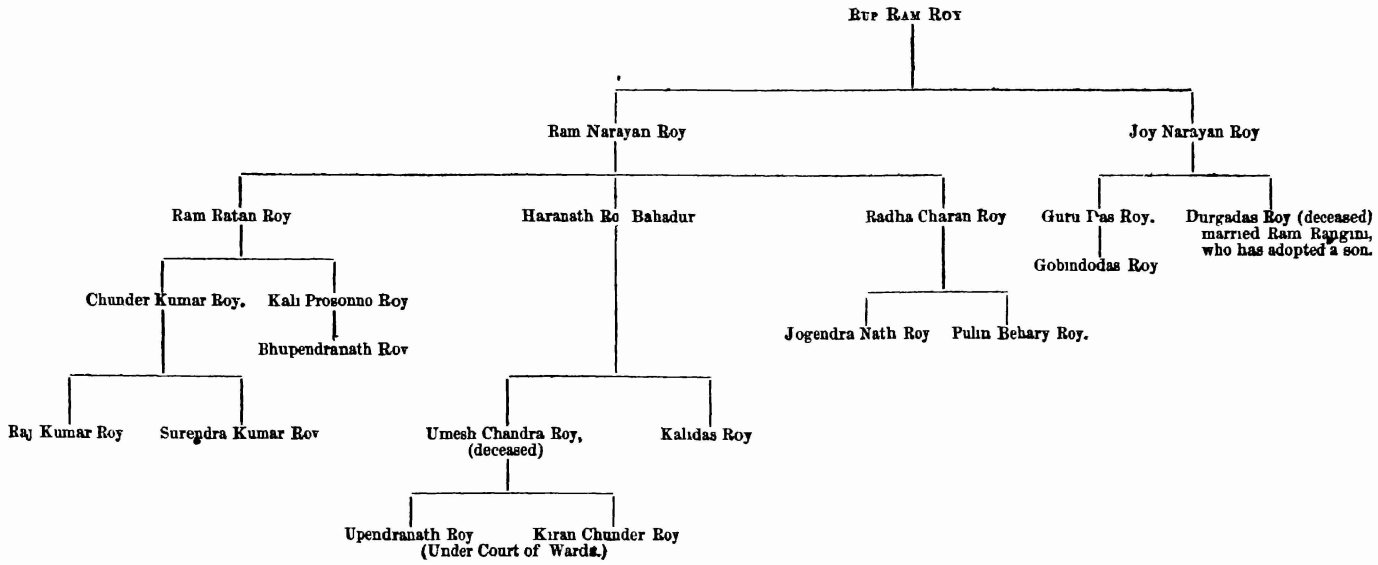
Rajah Indu Bhusun Deb Roy was the son of Soshee Bhusun Deb Roy. When a minor he inherited the estate of his father. The whole property was put under the management of the Court of Wards till 1260 B.S., when he reached his majority and came into possession of the zemindary with an addition of Rs. 4,36,000, the amount saved from the estate during the time it was under the Court of Wards. Out of this sum he gave Rs. 10,000 to his sister for her maintenance. About six or seven thousand were spent for the construction of large and magnificent buildings. He purchased the Taluk Kamrail and some 1,000 or 1,200 beegahs of lands to give away as *lakheraj* to the Brahmins. Large sums were contributed for the construction of hospitals, libraries, schools, and roads; large tanks were excavated here and there for the convenience of the public. He provided the Government with a large number of elephants at the time of the Sepoy mutiny, and offered Rs. 10,000 for reclaiming the Bhyrub river. Besides all these he founded many hâts and bazars. In a quarrel regarding a hât, the Rajah's officers having subjected Mr. Orme, Superintendent of Gued Ghat Indigo Concern, to bodily outrage, the Rajah was brought to account by the Magistrate of the district; but he got off through the exertions of his counsel, Messrs. Money and Doyne. The concern was then sold to the Rajah by Mr. Mackenzie, owner of the same. Mr. Malony, Magistrate-Collector, having failed to punish the Rajah for his cruel treatment of Mr. Orme, proposed to the Government to confiscate his property; but, fortunately for the Rajah, the Government did not accede to the request, but called for the sunnud in order to prove his actual claim to the title as "Rajah." It was also ordered that until he could establish his title he would not be addressed as "Rajah." Accordingly he remained deprived of the title for a year, from 1265 to 1266 B.S. The sunnud not being in his possession, he sent some of his *amlah* to Moorshedabad to search after the same. After a great research it was found amongst the *khalisa* archives of the Nabob. Mr. Money, the advocate who acted for the Rajah in the matter, produced the sunnud before the Government and clearly proved his claim to the title. Accordingly the Government ordered the Commissioner of the

division to restore the title to him, and it was conferred anew with the usual ceremonies. The Rajah having regained his title, gave feasts to all classes of men, and alms to the poor.

The Rajah possessed many qualities. He was a proficient scholar in Bengali, English, Persian, and Nagri languages. He could write a good hand in English and Bengali. He was intelligent and active, and as a lover of music, he was unsurpassed in this part of the country. He could play on various musical instruments, such as *surud*, *esraj*, and *pakhoaj;* and he employed many who were well versed in the art. In 1273 B.S, having let his zemindary in *putni* and kept a portion of it in khas, he left home on pilgrimage to Benares, Gya, and Brindabun. In 1274 B.S, having made over the management of his estate to a council, he again left home for Benares, where, after passing a few months, he journeyed towards Pooree, to see the holy shrine of Juggernauth. On his return therefrom his health broke. He spent his latter days at Moorshedabad, where he died in 1277 B.S., leaving his son, Rajah Promothonauth Roy, a minor, now in the Wards' Institution at Calcutta. His mother, Madhumati Debi, is receiving an allowance of Rs. 100 per month.

This history of the family is compiled from the statements of Tharamoni Thakurani, an old member of the family, aged about 75, still living.

GENEALOGY OF THE NURRAIL FAMILY



APPEN

Return of Hâts,—Jhenidah,

Name of Hât.	Name of thana wherein situated.	On what river or road situated.	Name of Proprietor.	Annual rent at which leased out to izaradar.
				Rs.
Abaipur ...	Soelkopa ...	On River Kumar ...	Babu Naruthan Sikdar ...	.....
Aladikhali (c) ...	Hurinakunda ...	Ditto ...	Mrs. Sherrieff ...	40
Atlia ...	Jhenidah ...	Inland ...	Babu Kedar Nath Acharjee ..	250
Bijalia (c) ...	Soelkopa ..	On River Kumar ...	Mrs. Sherrieff ...	700
Bakri ...	Ditto ...	„ Nabagunga ..	Babu Chandra Kumar Roy ..	400
Bajukhali ...	Ditto ...	„ Kumar ...	„ Gopal Das Mazumdar ...	.....
Baidanga (Gilapol)	Jhenidah ...	„ Nabagunga ..	„ Bramo Rup Gossyami ..	450
Benipur ...	Soelkopa ...	„ Kaligunga ..	„ Chandra Kumar Roy ..	250
Bhatue ...	Ditto ...	Public road ...	„ Madan Mohan Mazumdar.	150
Bhabanipur (c) ..	Hurinakunda ..	On a canal issued from Kumar river.	„ Chandra Kumar Ray ...	1,200
Bashdebpur ...	Soelkopa ...	On River Nabagunga...	Mr. C. Tweedie ...	60
Bisaikhali ...	Jhenidah ...	Bang Nudi ...	Babu Chundra Kumar Ray ...	200
Chandipur ...	Ditto ...	Inland ...	Mr. W. Sherrieff ...	60
Dhantala ...	Ditto	On road to Chuadanga	Babu Kedar Nath Acharjee .	190
Durgapurkuti ...	Ditto ...	Inland ...	Mr. W. Sherieff ...	60
Dantia (Malitha) (c)	Soelkopa ...	On the River Gorae ...	Babu Bhairab Charan Ghose ..	125
Fulhari ...	Ditto ..	On River Kumar ...	„ Krishna Chandra Chakravarti.	100
Fazilpur Hât ...	Ditto ..	Ditto ...	„ Grish Chandra Ghose ...	90
Garakholla ...	Ditto ...	Ditto ...	„ Gurudas Ray ...	80
Gangutia (Abaipur)	Ditto ...	Ditto ...	„ Naruthan Sikdar and others.	1,000
Gopalpur (c) ..	Jhenidah ...	On River Nabagunga...	Mr. C. Tweedie ...	500
Harinakunda (c) .	Hurinakunda ...	„ Bangar ..	Babu Chandra Kumar Ray ...	500
Gobindapur (c) ..	Jhenidah ...	„ Nabagunga ..	„ Hari Nath Bose ...	60
Joradaha ...	Harinakunda ...	„ Kumar ...	Mr. J. Sherrieff ...	1,000
Jhenidah (d) ..	Jhenidah ...	„ Nabagunga	Babu Chandra Kumar Ray and others.	1,250
Katlagari (d) ..	Soelkopa ..	„ Gorae ...	„ Chandra Kumar Ray ...	40

DIX B.

Sub-division, District Jessore.

On what days held.	Approximate number of persons attending.	Chief articles sold.	REMARKS.
Thursday, Monday ...	50	Rice, dall, oil, dhan, salt, tobacco, vegetables.	Middle-class English school, post-office letter-box.
Wednesday, Sunday ...	60	Ditto, and cows ...	Silk manufactory.
Saturday, Wednesday ...	300	Ditto, excepting cattle ...	....
Thursday, Sunday ...	1,000	Ditto, and cattle ...	Indigo factory, zemindary cutcherry, post-office letter-box.
Friday, Tuesday ...	600	Ditto, ditto ...	Post-office letter-box, zemindary cutcherry.
Monday, Friday ...	.....	....	....
Sunday, Thursday ...	500	Ditto, excepting cows ...	Zemindary cutcherry, post-office letter-box, patshala.
Monday, Friday ...	400	Ditto, and cattle ...	Post-office letter box, patshala, indigo factory, zemindary cutcherry.
Wednesday, Sunday ...	300	Ditto, excepting cattle ...	Ditto ditto.
Monday, Friday ...	706	Ditto, and cattle ...	....
Tuesday, Friday ...	200	Rice, paddy, vegetable, clothes, salt, fishes.	Patshala.
.....	100	Ditto ditto ...	Post-office letter-box.
Sunday, Wednesday ...	50	Rice, paddy, vegetables	....
Friday, Monday ...	200	Ditto ...	....
Sunday, Wednesday ...	70	Fish, tarkari ...	Indigo factory.
Monday, Thursday ...	200	Rice, tobacco, fish, salt, cows, clothes, &c.	Patshala.
Sunday, Thursday ...	250	Ditto, excepting cows ...	Post-office letter-box, patshala.
Ditto ...	200	Ditto ditto ...	Patshala.
Ditto ...	150	Ditto ditto ...	Ditto.
Tuesday, Friday ...	2,500	Ditto ditto ...	Post-office letter-box, middle class school, patshala, zemindary cutcherry.
Sunday, Wednesday ...	500	Ditto, cows and many others	Indigo factory, post office letter box, zemindary cutcherry.
Saturday, Wednesday ...	400	Ditto, excepting cows ...	Middle-class English school, patshala, post-office letter-box.
Wednesday, Friday ...	50	Fishes, tarkari, &c. ...	....
Tuesday, Saturday ...	700	Ditto, and cows ...	Indigo factory.
Sunday Thursday ...	700	Rice, sarika, vegetable, fish, billet, oil, salt.	Middle-class English school, indigo factory, sub-divisional Small Cause Court, Moonsiff's Court, police station, cutchery, head chakla of Nurrail zemindars, post-office letter-box.
Ditto ...	100	Ditto ...	Zemindary cutcherry.

APPEN

Name of Hât.	Name of thanna wherein situated.	On what river or road situated.	Name of Proprietor.	Annual rent at which leased out to izaradar.
				Rs.
Kotchandpur ...	Kotchandpur ...	On River Kabotarko...	Babu Gour Narain Mazumdar	675
Kalicharanpur ...	Jhenidah ...	On the interior ...	„ Wooma Kanta Guha ...	175
Katlamari ...	Ditto ...	On the Nabagunga ...	Mr. W. Sherrieff ...	.....
Khuiumbari ...	Soelkopa ...	On River Gorae ...	Babu Chandra Kumar Roy ...	25
Nangalband ...	Ditto ...	.....	„ Bhairab Chandra Ghose	.....
Madur Hât ...	Jhenidah ...	„ Nabagunga...	„ Uma Charan Singh ...	60
Madhupur ...	Ditto ...	Ditto ...	Mr. C. Tweedie of Madhupore	200
Makrampur ...	Soelkopa ...	On River Kumar ...	Babu Guru Das Roy ...	90
Nagirat ...	Ditto ...	Ditto ...	Ditto ...	100
Noalidanga (*d*) ...	Jhenidah ...	On River Bang ...	„ Omes Chandra Debraj	.....
Nagarbathan (*c*) ...	Ditto ...	„ Nabagunga	„ Chandra Kumar Roy ...	400
Porahati ...	Soelkopa ...	„ Kumar ...	Ditto ...	1,000
Rayra ...	Ditto ...	Ditto ...	Mr. W. Sherrieff ...	.....
Salimanpur (*c*) ...	Chandpur ...	On River Kabadak ...	Babu Braja Nath Mukherjie and others.	60
Suadi ...	Ditto ...	Inland ...	„ Satis Chandra Roy ...	250
Soelkopa ...	Soelkopa ...	On River Kumar ...	„ Chandra Kumar Roy ...	400
Sakaridaha ...	Ditto ...	Interior ...	Mr. W. Sherrieff ...	100
Sibnagar ...	Chandpur ...	On River Chitra ...	Babu Manik Biswas ...	.....
Talsar ...	Ditto ...	Ditto ...	„ Surbessur Ghose ...	60
Tribeni ...	Soelkopa ...	On River Kaligunga	Not known ...	250
Tikri ...	Jhenidah ...	„ Sanchaie ...	„ Purno Chandra Ganguly	200

DIX B.—(*Continued.*)

On what days held.	Approximate number of persons attending it.	Chief articles sold.	REMARKS.
Sunday, Thursday ...	4,000	Fishes, vegetables, tobacco, chillies, earthen-pots, spices.	Post-office letter-box, police station, middle-class English school, zemindary cutcherry, sugar factory.
Wednesday, Friday ..	200	Ditto, and cattle ...	....
Wednesday, Saturday ...	.....	....	....
Tuesday, Saturday ...	50	Ditto, excepting cattle ...	....
Wednesday, Sunday ...	.....	....	....
Sunday, Thursday ...	50	Ditto ...	....
Monday, Friday ...	300	Ditto ...	Patshala, indigo factory, post-office letter-box.
Sunday, Wednesday ..	100	Ditto ...	Patshala, indigo factory, zemindary cutcherry.
Monday, Friday ...	300	Ditto ...	Post-office letter-box at Buxipur on the opposite side.
Saturday, Tuesday ...	.....	Ditto ...	Post-office letter-box, zemindary cutcherry.
Tuesday, Saturday ...	500	Ditto, and cattle ...	Indigo factory.
Sunday, Thursday ...	2,500	Ditto, ditto ...	Post-office letter-box, indigo factory.
Wednesday, Saturday .	.....	Ditto, excepting cattle ...	....
Saturday, Wednesday ...	200	Ditto, with cattle ...	Patshala, zemindary cutcherry.
Saturday, Wednesday ...	400	Rice, pan, supari, fish ...	Zemindary cutcherry.
Saturday, Tuesday ...	450-500	Rice, paddy, vegetables, spices, dall, &c.	Post-office, police station, zemindary cutcherry, English middle school, indigo factory.
Monday, Friday ..	300	Ditto, ditto ...	Zemindary cutcherry, post-office letter-box.
Wednesday, Sunday ...	.....	Vegetable, oil, salt, &c. ...	....
Monday, Friday ...	200	Ditto ...	Post-office letter-box, patshala, zemindary cutcherry.
Tuesday, Saturday ...	300	Ditto ...	Indigo factory.
Ditto ...	300	Rice, vegetable, pan, &c. ..	....

APPEN

Return of Hâts—Sub-division

Name of Hât.	Name of thanna wherein situated.	On what river or road situated.	Name of proprietor.	Annual rent at which leased out to ijaradar.
				Rs.
Arpara ...	Salikha ...	On River Fatki ...	Durga Churan Bhattacharji ...	Rent free.
Alakdia ...	Magurah ...	On River Nabagunga	Mr. Golam Ali ...	Ditto
Amalsar and Kodlar Hât.	Ditto ...	„ Gorae ..	Babu Chandra Kumar Roy and others.	250
Amtail ...	Ditto ...	„ Hanu ...	Raja Promoth Nath Roy ...	150
Bhabanhah ..	Ditto ...	„ Fatki ...	Ditto ...	170
Barai ...	Ditto ...	„ Nabagunga ..	Obhoy Charan Munshi ..	Rent free.
Babu Khali ...	Mahmudpur ...	„ Barasia ...	Proprietors of Babu Khali concern.	30
Barisat ...	Magurah ...	„ Kumar ...	Promoth Nath Roy	.....
Bunagati ...	Salikha ...	„ Chattra	Rajah Promoth Nath Roy	50
Binadpur (c) ..	Mahmudpur .	„ Nabagunga .	Proprietor of the Nowhatta indigo concern.	275
Charnarandia ...	Ditto ..	„ Madhumati	Promoth Nath Roy ...	Rent free.
Chandra ...	Salikha ...	„ Beng ...	Annung Mohun Deb Roy ..	Ditto.
Duriapur ...	Magurah .	„ Hanu ..	Kailas Chundra Sikdar ...	.....
Dumursia ...	Mahmudpur ...	„ Nabagunga .	Proprietors of Babu Khali concern.	30
Dhan Bhanga ...	Ditto ...	„ Madhumati .	Brojo Sundari Debya ...	.....
Gangualia ...	Magurah ...	„ Kumar ..	Not known ...	50
Dhonail ...	Mahmudpur ...	On the road to Mahmudpur.	Mifizal Nechha Khatun ..	...
Hajipur ..	Magurah ...	Inland	Tamijadhi Munshi ..	50
Dhuljuria ...	.....	....	.....	.....
Hâtbaria ..	Mahmudpur ...	Inland ...	Proprietors of Babu Khali concern.	.....
Ichhakhada (c)	Magurah	On River Nabagunga .	Mr. C. Tweedie. ...	800
Joka ...	Mahmudpur ..	Inland ...	Ojahennessa Khaton .	12
Jhama ...	Ditto .	Ditto ...	Sam Chand Kundu ..	.....
Jagdal (c) ...	Magurah ...	On River Kalinganger Chengai.	Proprietors of Nowhatta concern.	600
Kodla ...	Ditto ...	On River Gorae ...	Babu Chandra Kumar Roy ...	.....

DIX B.—(*Continued.*)

Magurah, District Jessore.

On what days held.	Approximate number of persons attending.	Chief articles sold.	REMARKS.
Saturday, Wednesday ...	100	Rice, dhan, fish, vegetables, cloth, salt, oil, tobacco, pan, supari, chillies, &c.	Indigo factory.
Ditto ...	150	Ditto ...	Patshala and model school, indigo factory, letter-box.
Saturday, Tuesday ...	1,500	Ditto ...	Zemindary cutcherry, post-office letter-box, indigo factory, English school.
Monday, Friday ...	300	Ditto ...	Post-office letter-box, patshala.
Sunday, Thursday ...	1,500	Ditto ...	....
Monday, Friday ...	50 to 60	Ditto ...	Indigo factory.
Ditto ...	200	Ditto ...	Ditto.
Sunday, Wednesday ...	.....	....	....
Wednesday, Saturday ...	300	Rice, dhan, fish, vegetables, cloth, salt, oil, tobacco, pan, supari, chillies, &c.	Post-office letter-box, zemindary cutcherry.
Sunday, Thursday ...	1,500	Rice, tobacco, salt, oil, chatty, jute, shoes, dhama, cattle.	School, post-office letter-box.
Sunday, Wednesday ...	150	Fish, rice, tobacco, red pepper, &c.	Indigo factory.
Thursday, Monday ...	.....	....	Post-office, indigo factory, zemindary cutcherry, English school.
Saturday, Wednesday ...	.....	Fish, rice, tobacco, red pepper, &c.	Indigo factory, patshala.
Sunday, Friday ...	200	....	Patshala.
Friday, Tuesday ...	.....	Fish, vegetables, pan, supari, &c.	....
Saturday, Wednesday ...	150	Ditto ...	....
Sunday, Thursday ...	.....	Rice, tobacco, dall, oil, &c. ...	Post-office letter-box.
Monday, Friday ...	150	Ditto ...	....
.....	.....	....	Post-office letter-box.
Tuesday, Friday ...	.....	Rice, tobacco, dall, oil, &c. ...	Indigo factory and zemindary cutcherry.
Ditto ...	2,000	Rice, dall, cattle, chatty, bash, jute, &c.	Patshala, indigo factory, post-office letter-box.
Saturday, Tuesday ...	150	Vegetable, fish, tobacco ...	Post-office letter-box and patshala.
Monday, Friday ...	.....	Ditto ...	....
Saturday, Tuesday ...	1,000	Vegetable, fish, tobacco, and cows.	(Charakhali) indigo factory, post-office with box, and patshala.
Ditto ...	500	....	Zemindary cutcherry, post-office, patshala.

APPEN

Name of Hát.	Name of thanna wherein situated.	On what river or road situated.	Name of proprietor.	Annual rent at which leased out to izaradar.
				Rs.
Khamarpara (c) ...	Magurah ...	On River Kumar ...	Babu Issur Chandra Biswas ...	100
Kajali (Noyandha)	Ditto ...	Ditto ...	Rajah Promoth Nath Roy ...	50
Krishnapur (Ramnagar).	Ditto ...	On River Barasia ...	Rajah Promoth Nath Roy ...	40
Kachhundi ...	Ditto .	On River Muchikhali.	Babu Gopal Sirkar and others ..	.....
Kasinathpur (d) ...	Ditto ...	„ Nabagunga...	Babu Nil Komal Sen ...	.....
Katoli ...	Salikha ..	Inland ...	Babu Nunda Kumar Dutta and others.	.....
Lakhipur ..	Magurah ...	On River Fatki ...	Mr. Sherieff ...	.....
Masalia ...	Ditto ...	„ Hanu ..	Babu Noruthum Sikdar ...	40
Magurah (d) ...	Ditto ...	„ Nabagunga ..	Babu Promoth Bhusan Deb Roy.	Rent free.
Masakhali ...	Salikha ...	„ Bang ..	Mr. W. Sherieff ...	501
Magnu ...	Mahmudpur ...	„ Madhumati...	Babu Raj Kumar Mittra ...	.....
Madandhari ...	Ditto ...	„ Barasia ...	Babu Proprietor of Madhudhari concern.	.....
Mahmudpur (d) ...	Ditto ...	„ Alangkhali ...	Rajah Gobindo Kunta Roy ..	.....
Nakait ...	Magurah ...	„ Hanu ...	Babu Grish Chandra Ghos ...	200
Nichindpur ...	Ditto ...	.....	Narrail Babus ...	Rent free.
Nowhatta (c) ...	Mahmudpur ...	On River Nabagunga...	Babu Proprietors of Nowhatta concern.	385
Palita .	Magurah ...	„ Ditto ...	Mr. R. Savi ...	200
Palasbaria ...	Mahmudpur ...	.....	Babu Durga Charan Ghos ...	Rent free.
Pulum ...	Salikha ...	On River Chitra ...	Rajah Promoth Nath Roy ...	100
Rajapur ...	Sripur ...	„ Hanu ...	Babu Kailash Chandra Nundi.	Rent free.
Radhanagar (d) ...	Magurah ...	„ Ditto ...	Babu Krishna Nath Munshi...	.....
Rajgange or Rajpat (c)	Ditto ...	„ Nabagunga ..	Mr. R. Savi and others ...	250
Raghabdair ...	Ditto ...	„ Fatki ...	Babu Promoth Bhusan Deb Roy	.....
Sabdalpur ...	Ditto ...	„ Hanu ...	Narrail Babus ...	.....
Salakhali (Singhosur).	Salikha ...	Inland ...	Babu Ram Chandra Sandel ...	.....

DIX B.—(*Continued.*)

On what days held.	Approximate number of persons attending.	Chief articles sold.	REMARKS.
Tuesday, Friday ...	250	Vegetable, fish, tobacco, cattle market.	.. ... .
Ditto ...	150	Fishes, tarkari, oil, &c. ...	... .
Wednesday, Saturday .	200	Rice, dall, oil, salt, tobacco .	Indigo factory.
Friday, Tuesday	.....	....	Post-office letter-box, patshala.
Daily bazaar .	...	Milk and fish ..	Patshala.
Sunday, Wednesday	.. .	.. . .	. . .. ..
Thursday, Sunday ..	. .	Fish and vegetables ...	... .
Monday, Friday ...	200	Rice, dall, tobacco, fish, clothes, oil, salt.	Zemindary cutcherry.
Sunday, Thursday ...	2,000	Rice, clothes, tobacco, dall, and milk, &c.	English-Bengali schools, post-office, zemindary cutcherry, indigo factory, sub-division small cause court, munsiff's court, and police thanna.
Wednesday, Sunday ..	300	Ditto .	Patshala.
Monday, Thursday		Ditto ...	....
Monday, Friday	....	Ditto ..	Indigo, factory, zemindary cutcherry.
Daily bazaar	..	... .	Zemindary cutcherry.
Saturday, Tuesday	500	Rice, clothes, tobacco, dall, and milk, &c.	Patshala.
Wednesday, Sunday	100	Ditto ..	Indigo factory.
Monday, Friday	1,000	Rice, clothes, tobacco, dall, milk, and cattle.	Indigo factory, English school zemindary cutcherry, post-office.
Tuesday, Saturday	700	Ditto ...	Indigo factory.
Sunday, Wednesday	100	... .	.. ..
Sunday, Thursday ...	400	Dhan, chall, salt, tobacco, oil, fishes, vegetables, &c, and cows.	Zemindary cutcherry.
Sunday, Wednesday	150	Ditto, excepting cattle ...	Patshala.
Daily bazaar . .	..	....	Post-office letter-box, zemindary cutcherry, patshala.
Wednesday, Sunday ..	700	Ditto and cattle ..	Patshala, zemindary cutcherry, indigo factory, post-office letter-box.
Saturday, Wednesday	...	Ditto .	Indigo factory.
Tuesday, Friday .	. ..	Ditto, excepting cattle . .	Zemindary cutcherry, indigo factory, post-office letter-box.
Friday, Monday	. .	....	... .

APPEN

Name of Hât.	Name of thanna wherein situated.	On what river or road situated.	Name of proprietor.	Annual rent at which leased out to izaradar.
				Rs.
Srikol .	Salikha ...	On River Kumar ..	Babu Radha Kant Das ...	50
Sabdalpur (2nd) ..	Ditto ...	„ Hanu ...	„ Chandra Kumar Ray ...	40
Sripur (d) ..	Ditto ..	„ Kumar ...	„ Sharoda Chandra Pal ...	.....
Satrajitpur	Muhmudpur ..	„ Nabagunga	Mr. R. Savi ..	300
Sirgram (Bil Jhalamala).	Ditto ..	„ Madhumati ..	Proprietors of Madandhuri concern.	25
Sarsana ...	Salikha ...	„ Chitra ..	Babu Kesab Lal Roy & others	30
Salikha	Ditto ...	„ Ditto ...	„ Anunga Mohan Deb Roy	Rent free.
Simakhali .	Ditto ...	„ Ditto ..	„ Anunga Mohan Deb Roy	Do
Shirgram ...	Mahmudpur ...	„ Barasia ...	Moilabi Ahmad Ali ...	.....

DIX B.—(*Concluded.*)

On what days held.	Approximate number of persons attending.	Chief articles sold.	REMARKS.
Wednesday, Saturday ..	200	Dhan, chall, tobacco, oil, fishes, vegetables, &c.	Post-office, zemindary cutcherry, model school.
Monday, Thursday ...	200	Ditto ...	....
Daily bazaar ...	.....	....	Post-office letter-box, out-post, zemindary cutcherry, patshala.
Monday, Friday ...	1,500	Dhan, chall, salt, tobacco, oil, fishes, vegetable, &c.	Patshala, English school, post-office, indigo factory.
Monday, Thursday ...	200	Ditto ...	....
Monday, Friday ...	200	Ditto ...	Indigo factory, post-office letter-box, patshala.
Sunday, Thursday ..	150	Ditto ..	Police station, post-office, patshala.
Wednesday, Sunday ..	100	Ditto ...	.....
Saturday, Wednesday ...	500	Ditto ...	... ...

Abstract of the Area and Population of each Thanna in Magurah and Jhenidah Sub-Divisions.

(Extracted from the Bengal Census Report, 1872.)

Sub-Division	Thanna.	Area in square miles	Number of villages, mouzahs, or townships	Number of houses.	Total population.	Persons per square mile.	Villages, mouzahs, or townships per square mile.	Persons per village, mouzahs, or township.	Houses per square mile.	Persons per house
	JESSORE DISTRICT.									
Jhenidah	Harinakund	57	54	5,523	37,464	657	95	694	97	6·8
	Jhenidah	165	247	13,771	85,594	519	1·50	347	83	6·2
	Kotchandpore	64	88	6,552	39,240	613	1·37	446	102	6·0
	Soelkopa	190	331	18,004	124,163	653	1·74	375	95	6·9
	* Sub-divisional Total	476	720	43,850	286,461	662	1·51	398	92	6·5
Magurah	Magurah	222	257	22,156	148.503	668	1·15	578	100	6·7
	Mahmudpur	113	150	12,807	81,887	725	1·33	546	113	6·4
	Salikha	90	105	6,600	45,330	504	1·16	432	73	6·9
	Sub-divisional Total	425	512	41,563	275,720	649	1·20	539	98	6·6
	Grand Total	901	1,232	85,413	562,181	.. ..	.. .	..	.	

APPENDIX B*b*.

APPEN

Return of Import Trade—Sub-

Year	Rice.		Capsicum.		Iron.		Salt.		Cotton.		Sugar.	
	Mds	Rs	Mds	Rs	Mds	Rs	Mds	Rs	Mds	Rs	Mds	Rs.
1865-66		...	..	...	209	919	11,833	44,435			.	
1866-67					1,586	1,915	13,513	62,223				
1867-68 ...					278	1,262	17,787	79,627				
1868-69	627	1,254	127	173	688	2,870	2,521	1,09,464	...		10	60
1869-70	4,634	8,403	88	233	580	2,375	25,984	1,12,892	50	1,263	25	157
1870 71	16,956	23,451	29,960	67,435	1,050	3,854	38,879	1,60,433	1,059	6,786	156	560
1871-72	22,059	42,354	7,512	33,797	3,163	11,593	79,781	2,19,814	1,084	6,986	127	1,250
1872-73 ..	26,160	30,600	11,922	59,660	5,013	13,717	51,879	2,14,318	2,020	34,999	142	643

MAHATTRAN (মহত্তাণ)—Land given rent-free to a person standing high in the estimation of the zemindar is called *mahattran.*

CHERAGI (চেরাগী)—Land granted rent-free for offering light to the tomb of a Mahomedan saint.

PIRUTTAR (পিরুত্তর)—Land assigned to some Mahomedan saint for his maintenance, &c.

CHAKRA OR SERVICE LAND (চাকরা).—Land granted by a zemindar to his dependants for service done. The recipients of these grants are the barber, *khansama*, bearer, *paik*, *mali*, washerman, potter, &c. See Section 41, Regulation VIII, 1793.

FISCAL DIVISION.

PERGUNNAH (পরগনা)—Is a large fiscal division held under Government, taking up part of a district, or extending over one or more districts, and comprising many villages, which are either let in *putni*, *maurasi*, or paying rent direct to the zemindar, without the intervention of a middle-man. Pergunnah Mahmudshahi contains 965 villages in the district alone.

CHAKLA (চাকলা)—The term was formerly applied to a cluster of pergunnahs united into one district for the purpose of collection of revenue, as the late Chakla Bhusna, in the Furreedpore district. The name has now come to be applied to the Sudder Kachari of a large pergunnah, such as that of Mahmudshahi, which comprises many small pergunnahs.

TARAF (তরফ)—A portion of a large zemindari containing several villages united together into a division, the revenue of which is either paid to the zemindar or direct to Government, if a separate settlement was concluded at the time of the permanent settlement, such are Taraf Baina, Taraf Maul, Taraf Kalna, in Pergunnah Naldi; and Taraf Srikhol, Kulchara, &c., in Pergunnah Mahmudshahi.

DIHI (ডিহি)—Is a sub-division of a pergunnah made for the convenience of collection of rents; a *cutcherry*, presided over by a *naib*, assisted by *mohurirs* and *peadas*, being placed at some centrical spot, called the *Dihi Kachari.*

MOUZAH (মৌজা)—Comprises several parishes (*paras* and *tolas*) inhabited by cultivators and others, having a large quantity of culturable land attached to it.

KISMAT (কিশমত্)—If a portion of the mouzah belongs to a different tenure which pays its revenue to Government separately for the same, that portion is called a *kismat* or division of the mouzah.

PARAS AND TOLAS (পাড়া এবং টোলা)—Are clusters in a mouzah or village consisting of a certain number of houses occupied by different classes of ryots, which taken together make up the whole village or mouzah.

APPENDIX D.

ZEMINDARI SERVANTS.

DEWAN (দেওয়ান)—General Superintendent and Manager, to whom the zemindar has delegated all his authority, and who is entrusted with the general management. Many modern families owe their present greatness from the fact of their ancestor having been a *dewan* to some Rajah or great zemindar.

PESKAR (পেসকার)—Subordinate to the *dewan*. An officer who puts up all matters before the zemindar or the *dewan*. He makes local investigations in case of dispute between ryots.

SERISTADAR (সেরেস্তাদার)—A sort of Deputy Superintendent, who represents the *naib* in his absence, and has charge of the correspondence.

NAIB (নাএব)—A general Superintendent and local manager of a pergunnah. The zemindar addresses him in all matters, and he is the latter's representative and deputy in all matters.

JUMMA NABISH, AMIN OR KARKUN (জমানবিস, আমিন অথবা কারকুন)—Chief Accountant of the pergunnah, entrusted with the duty of looking into the income of the zemindar. If a ryot has defaulted, this officer instructs the *mukhtear* to bring a rent suit. He also knows what ryots' tenures are capable of enhancement.

MOHURIRS OF THE JUMMA SERISTA (জমা সেরেস্তার মহরের)—Are assistants to the Accountant.

KHAJANCHI (খাজাঞ্চি)—Treasurer.

SUMAR NABISH (সুমার নবিস)—Accountant on the debit side of the zemindari.

MOHURIRS IN THE SUMAR SERISTA (সুমার সেরেস্তার মহরের)—Assistants to the *sumar nabish*.

MUNSI (মুনসী)—Assists the *naib* in managing the correspondence department.

MAHAFEZ (মহাফেজ)—Keeper of records and documents.

MIRDHA (মেরধা)—Head of the *peadas* (পেয়াদা) All summonses against defaulting ryots are made over to him. He issues them out through *peadas*, who are paid by the defaulter at the rate of two annas per day plus diet; the *mirdha* getting one-fourth, or *chout*. *Nazirs* in Government offices were formerly paid at this rate.

PEADAS (পেয়াদা)—Unpaid peons hanging about a zemindar's *kachari* for service of summonses against defaulters. They have no badges, but are armed with a club when they execute their duty.

KHATGIRI (খতগিরি)—Letter-bearers,—*harkaras*, paid at the rate of Rs. 3 per month. They carry letters to the zemindar's house or to the Mofussil Dihi; they are also called *paiks*, and are employed in escorting treasure.

JAMADAR (জমাদার)—Is the head of the *barkandazes*, employed in guarding treasure and records. He has about four *burkandazes* under him, and is paid at Rs. 6 per month, and *burkandazes* Rs. 4 per month each.

DIHIDAR (ডিহিদার)—A subordinate *naib*, who is placed over a *dihi*.

TAHSILDAR (তসিলদার)—Collector of rent.

GOMASTA (গোমস্তা)—A term which, like that of *patwari*, is dying out, having been merged into that of *tahsildar*. He used to collect rents before,

PATWARI (পাটোয়ারি)—A very useful zemindari servant in former days, now existing no more, although under Regulation XII of 1817 such an officer is supposed to exist. He used to go over all the ryots' houses, he knew the boundaries of fields, the rights of cultivators, the quantity of land held by each, and was also the village surveyor. He used to hold service land under the zemindar. The *putwari* has disappeared about forty years ago.

JARIP AMIN (জরিপ আমিন)—Zemindar's land surveyor.

ATPAHORIA (আট পহরীয়া)—A peon. *See* Glossary.

MATBARS (মাতব্বর)—Three or four head ryots of a village, who are generally respected and referred to by the others. Whenever any Government or zemindari officer visits the place, they summon meetings of the villagers for settling any social or other question arising in the village. If the zemindar wishes to enhance, he easily succeeds by enlisting the *matbars* on his side. They persuade the other ryots and the object is gained. When a subordinate Government or other official visits the place, the *gram salami*, usually a rupee, is contributed by the ryots and paid through the *matbars*. If a *jari amin*, the zemindar's surveyor, comes to the village, his diet expenses are paid through the *matbars*.

MANDUL (মণ্ডল)—Equivalent to the matbars.

MURAHIT (মুড়হিত)—A ryot of a village who is acquainted with the boundaries of fields appertaining thereto. Although illiterate, his knowledge is surprisingly exact. The post is honorary.

TANKI NABISH (তঙ্কিনবিস)—An officer in a zemindari establishment, whose duty it is to make special inquiries under orders of the *naibs*. Salary Rs. 7 generally.

LASKAR (লস্কার)—An officer performing a *mirdha's* duty, but inferior to him in rank.

BAKSHI (বক্‌শী)—Two sorts—one an overseer of works, another performs *nazir's* duties, despatching all *chities*, letters, &c.

APPENDIX E.

THE OLD BYRAGI'S (SARUP DOSS OF KHAJURAH) STORY.

I WAS born in Kartick 1180 B.S. In the year 1194 B.S., when I was about 14 years of age, there was a great cyclone on 13th or 14th Kartick. It begun early in the morning and ended at 3 o'clock P.M. We lived then at Bolagor, in the district of Hooghly. The waves of the Bhagirathee reached the village, and the thatched houses swept away and the *dhan* was torn off. Men were struck down by poverty and dispersed in quest of food, children were sold by parents, and men engaged themselves as slaves for the sake of food. We—that is, my mother, my father, and mother's father—emigrated to Balikadangah, south of Attara Khada. There were no roads then, but jungle all over the country. We crossed the river at Suksagar, and proceeded north-east, towards Ranaghat; thence we pursued our begging journey and reached Balikadangah.

There was a good harvest of *kalaye* that year. We lived by begging. The year was known as 14-boree-akal, as rice was sold at 14 *borees* the seer. I remember salt and oil were at four *pon* the seer. The current coin was—

4 Cowries	= 1	Gunda.
20 Gundas of shell	= 1	Pon.
4 Pons	= 1	Anna.
16 Poas	= 1	Kahon or Siki.
4 Kahons	= 1	Rupee.

Kurkutch (sun evaporated) salt was introduced here after 1194, and continued for two or three years. We lived in Kisto Doss Babajee's house for about two years. When I was 15 or 16 years of age we went on a pilgrimage to Balua Kund (Chittagong), through Furridpur. We crossed the Pudma and reached an *akra* (idol's house) at Kadarpur, whence we marched eastwards and reached Balna Kund after 17 days' journey. We stopped there four or five days, after which we took up our return journey to Balikadangah. In 1222 B.S. we emigrated to Jhenidah, then called Boro Jhenidah. There was Chakla Kachari at this place, and a police station with Zulficar Ali, darogah, and a Moonsiff's Court, with Gholam Hossen, Moonsiff. We settled at Khajura, on the north bank of Nabagunga, where I still reside.

While we lived at Bolagor the name of *Blacken saheb* was uttered by women in order to threaten rebellious children. This *saheb* used to blow a horn and catch dacoits. I remember having seen the cage in which Bishoonath Baboo, the celebrated dacoit's corpse, was hung up in Asannagur Bazar, five miles south-west of the present Kishengunge Station, when passing the place on my way to *Gunga Snan*, about the year 1235 or 1236 B.S. In Jessore *Chakman saheb*, and then *Pagla Harinton saheb*, introduced law. Village *patwaries* used to beat ryots, which was stopped during this *ayam* (time). The zemindar, Tarini Baboo, whose uncle, Radha Mohun Banerjee, had bought a share of Mahmudshahi, came from Calcutta in a *moyur pankhi* (peacock faced) boat about 1233 or 1234 B.S., and his reign was one of *zulm* The land was very fertile before, but not so now. The date tree cultivation has increased now, and more land is now under cultivation than before. When I was at Attara Khada, 15 years of age, indigo cultivation was introduced. Roger *saheb* opened factories at Magurah, Boroe Ramnugur. Indigo used to be shown in *chur* lands. Many ryots used to

come to see the *saheb*, even women, but none would approach for fear. The ryots were also much afraid of the indigo, and they would not allow their cattle to approach indigo fields. The better classes used to wear *dhutees* of seven and eight cubits in length, and an *ekpatta*. No *mirjai* or *pirhans* were worn, but after the indigo *shahebs* came in, *jamas* and *banians* came to use. The present *pirhans* came to use about 20 years ago. The English cloth (piece-goods) came into the country 25 or 30 years ago. The country cloth was dear before, but these imports tended to reduce its price. There were few *chowrie* houses then; I remember having seen them in 1222. Men were not then so courageous and ready to assist each other as now. In Bhadro 1230 B.S. there was a general inundation for seven days; the *dhan* was all washed away. The Jhenidah bazar was under water. In 1245 there was another inundation for three days, but the water did not rise so high as in 1230. In 1259, 3rd Jyet, Friday, night, there was a great cyclone. I was staying that night in a house at Pobahati, where Sreemat Bhagbat was being recited. Houses and trees were swept away. In Assin 1271 and Kartik 1274 there were two other cyclones here. In 16th Jyet 1275 there was a storm, but not so severe as the preceding cyclones. In 4th Assin 1279 B.S. there was a cyclone, but not so severe as those of 1271 and 1274, the last, of 1274, being the most severe. In 1272 there was a great scarcity of food here, but no actual famine. Rice was sold for Rs. 3½. I used to beg in the houses of rich folk. I have heard of no one starved to death for want of food. The *dhan mahajuns* used to lend *dhan* freely to their creditors. It began in Kartik and ended in Jyet, as soon as the *aus dhan* appeared. *Motar* and *maskalaye*, *bhura* and jack fruits, were eaten for want of rice. The trade in *lanka* (capsicum) did not flourish so much before.

THE STATEMENT OF KAMALA KANTA SEN,* OF ATTARA KHADA, NEAR MAGURAH, AGED 65 YEARS.

I AM a native of this village which is called Attara Khada. I have heard it stated by old men of my village that in 1144 B.S. there was a great tornado, which swept away trees and houses. The devastation was so great that in the month of Kartik that year a plantain was sold for 1 kahon† (2½ or 2¾ kahons of shells being then equal to a rupee). In 1176 B.S. (1769) there was a great famine (*kahat sali*). My grandfather, who was employed at Moorshedabad, was sent for and brought home in a palki, and Rs. 500, remitted for his and the bearers' diet expenses, were exhausted when the party reached Jhenidah. This famine was known as the "Baro Punea Akal," a seer of rice being sold for 12 *pons*. In 1230 B.S. there was a great inundation, when the water rose very high; still it was one cubit less than the inundation of 1871 A.D., when it rose 2 to 2½ cubits above the river banks. In the inundation of last year the water rose 1½ cubits. That of 1245 B.S. was lower than all these. The Nuldanga Rajahs were very beneficent, having granted away eight lakhs of beegahs of land in lakheraj. In 1230 B.S., before the waters came, there was a scarcity of food, rice being sold at 17 seers per rupee. In 1272 there was another scarcity (মন্বন্তর), when rice was sold at 12 seers for the rupee. In 1273 it was sold at 16 seers, after which the market became easy.

The great cyclones happened in the following order—

1144	B.S.	...	Tradition.	1274	B.S.	...	16th Kartik.
1259	„	...	2nd & 3rd Jyet.	1275	„	...	4th & 28th Jyet.
1271	„	...	Chaturthi day.	1279	„	...	5th Assin.

* An intelligent man, and well acquainted with Persian, but blind.

† 4 Cowries = 1 gunda.
20 Gundas = 1 pon.
16 Pons = 1 kahon.

APPENDIX F.

DISTRICT JESSORE.

RURAL GAZETTEER, MAGURAH AND JHENIDAH SUB-DIVISIONS,

1873.

WITH A LIST OF FISH NAMES OF VILLAGES.

ABAIPUR (আবাইপুর)—Thannah Soelkopa, on the right bank of the Kumar. Population 1,434; Hindus 880, Mahomedans 554.

This large village, with Gangutia and Kumiradaha, make up a cluster which occupies a rather imposing bend of the river, and where the presence of a number of boats testifies to its being a place of trade. On the opposite bank lies the indigo factory of Kamarna, included in the Srikol concern.

The *sickdars* of this place (*telis*—oilmen by caste) have risen to affluence by trade in cotton, jute, salt, and country produce, and have now become land-owners, having purchased shares in the *putni* of the villages situated in their neighbourhood.

The *hat* is held at Gangutia on Tuesdays and Fridays every week. There is a middle class English school here, and a post-office letter-box.

A terrible fire broke out at this place on 24th March 1873, in which seven lives and property valued at Rs 55,000 were burnt down.

A small *hat* is held at Abaipur on Thursdays and Mondays.

(2.) ALUMKHALI (BAR).—On the Jhenidah and Magurah road, where in the year 1871 the goddess Gunga is said to have put forth her hand in the course of her underground journey to the Berhamputra. A carpenter gave out that the goddess had appeared to him in a dream, and had prompted him to publish to the world that those who bathed and offered her a *puja* here, would be cured of sickness or blessed with the fulfilment of their wishes. Votaries—Hindu and Mohomedan—from Nuddea and other parts of Jessore flocked to the place on every Thursday, but its sanctity was lost in the course of a year. The word "*bar*" appears to be derived from the Persian "*bar*," signifying "a rendezvous," "an audience."

(3.) AMALSAR.—A large village situated on the Gorae. Population 2,273; Hindus 1,413, Mahomedans 860. There are many petty *talukdars* and Brahmins in this village.

The Chakravarti family of this place at one time held the whole of Pergunnah Nasaratsahi, but at present one-anna portion is all that remains to them. A two-anna share was purchased by the Pal Choudharies of Sripur, and a three-anna share is now held by Narattam Sikdar of Abaipur, while a quarter portion of the remainder has been absorbed by the Narail

Babus (Magurah Administration Report, 1871-72) There are two *hats* at this place: one at Kodla, on the river side, held on Saturdays and Tuesdays; and the other near the indigo factory, held on Sundays and Wednesdays.

(4.) ARAFPUR.—North of Jhenidah. Population—Hindus 119, Mahomedans 538. The Mahomedan *jollas* of this place are known as the best weavers in this part of the country. They belong to the Sharah sect, the puritans amongst the Bengal Mahomedans; *i.e.* they read their prayers as enjoined in the Koran, and dispense with extraneous and Hinduized ceremonies. Although situated opposite to the police station of Jhenidah, it stands virtually within the jurisdiction of the Soelkopa station, which is ten miles off.

(5.) ATTARA KHADA.—A large village containing a population of 1,183 souls, situated North of Magurah, inhabited chiefly by men of the *Baidya* (medical) caste, three of them being indigo planters.

BANA, BAINA OR TARAF BAINA.—Thannah Mahmudpur. There are seven villages with this termination, viz. রুদ্র পণ্ডিত দীঘশ্চ, বেলাট ধজনাগর, Rudra Bana, Panditer Bana, Deghat Bana, Bela Bana, Ata Bana, Dhajer Bana, Nagar Bana. These villages were presented by Rani Bhabani to her son-in-law on the occasion of the *jamai sasti* festival.

BAKRI.—Thannah Soelkopa, the seat of a *dihi kachari* of Narail zemindars, and of a *hat* held on Fridays and Tuesdays. It stands at the confluence of Paranpurkhal with the Nabagunga.

BALLUHER, JALKAR.—Thannah Kotchandpur. A balloon-shaped bend of the river on the western confines of Kotchandpur, containing deep water, abounding in fish.

BELWARI.—Bamanpur, a pergunnah included in Mahmudshahi, being held by Anunga Mohan Deb Ray of Chandra.

BARASIA RIVER.—The local name of the Gorae from the Chandana to Bhatinpara.

BARIBATHAN.—One mile from Jhenidah south-west. Tradition says that this place was the seat of a celebrated Hindu king, named Matuk, a Brahmin by birth, whose relations lived at Bijoynagar, east of Porahati Madhupur. It is stated that whenever he marched, he was accompanied by 16 *halkas* of elephants (one *halka* being equal to 16), 20 *halkas* of horse, and 2,200 sappers and miners (*beldars* or *carahs*). He used to dig tanks and construct roads wherever he went. Besides *Dhal Samudra*, he dug *meta pukur*, which is situated within the moat, wherein his palace stood; *nati pukur*, wherein his dancing girls used to bathe.

Dhol Samudra, the largest of his tanks, is 52 beegahs in area, of which 25 beegahs are *jalkar*. The story runs that as no water showed itself, although they had dug very deep, drums (*dhol*) were beaten for seven days and nights, and offerings made when the tank was filled. Another version of the name is that the tank was dug so deep that the noise of a *dhol* (drum) when beaten at its bottom could not be heard by the people standing on the bank.

It is worth mentioning that a large natural pool of water near the town of Faridpur is also known by the same name.

The Rajah alluded to above constructed many roads in this village, remnants of which still exist. His palace, of which there is now no trace, but a few bricks heaped up at places, stood within a moat, of which vestiges are still to be seen to the south of the *Dhol Samudra*.

The story runs that the Rajah having put an end to the life of one Gaes Kazi, who had been guilty of killing a cow, was summoned by the Nabob by whom he was acquitted; but that his courier pigeons having accidentally got loose and thus brought news of his death, his family committed suicide by drowning themselves, and he followed them when he found that all he held dear in this world had departed.

Another part of the story is that this Roy Makut had another palace at Khurrianogor, in the south, and that Ghazi, a Mahomedan saint, son of Secandar Sha, who is generally held in great reverence by the Mahomedans here, came with seven hundred tigers in his train and forced the Hindu king to give his daughter in marriage.

On west of these ruins there is a *Darga* of Dewan Sarumalik, a Mahomedan Pir. There is a fissure in the earth under a tree, into which milk is poured in by devotees, and fowl, goats, sweet-meats, are offered on the fulfilment of child-bearing and sickness-curing vows, and at the rice-eating ceremony of ryots' children. First fruits are offered up also. On the last days of Aghran and Bhadro a general *shirni* (feast) is offered up by the surrounding villagers. Mahomedan *gains*, who sing in honor of the Pir and Gazi, come here to regale the ears of the deceased saint with their songs.

There is also a moat at Baghutia, north-east of Jhenidah, north of Nabagunga, and at Bijoypur, east of Jhenidah, south of Nabagunga, which are still pointed out as the other residences of Roy Makut.

The younger brother of Roy Makut was Benod Roy, whose descendants still exist at Joydia, in Thannah Kotchandpur. These do not acknowledge the story attending the sad fate of Roy Makut, but state that he was zemindar of the whole pergunnah of Mahmudshahi, and was ousted by the Rajahs of Naldanga.

The story of courier pigeons causing death to families by bringing in ill news of their absent lord is so popular in Bengali folk-lore, that I have found it repeated in not less than four instances. Besides the story of Makut Roy, I shall have to allude to a similar occurrence in the case of Saliman Rajah of Harinakundu, the Hindu Rajah of Fajilpur, and when in the Nuddea district I had to record the same fact with regard to the fate of Depal's family, who held sway at Debgram, a place surrounded by moats with four mud towers, five miles east of Ranaghat. In Mr. Westland's account of Jessore a similar story is mentioned with respect to Ram Pal (p. 233).

The traditions connected with Makut Roy of Bari Pathan, Saehipati of Nandooail, Sitaram of Mahmudpur, and Ranabir Khan at Naldanga, point to the early attempts made by adventurous Hindus to establish some sort of dominion in those parts of the Gangetic delta, which as recent accretions had not attracted the attention of the lethargic Mahomedan rulers of the times, but which in course of time became absorbed under the rule of the Islam, as soon as they were found capable of yielding some return.

In connection with this village I should mention that while I found a place near Degram called Korabaria, a village inhabited by the *Koras* or tank-diggers of Depal Raja, a hamlet was pointed out here to me which goes by the name of Korapara, where Roy Makut's *balders* (tank-diggers) set up their colony.

The same Pir Saroop Mallik has branch durgas at Gaespore, Katsagra, and Bhoroapore, villages which are contiguous to Baribathan.

Barisat—Thannah Magurah, on the Kumar, styled *Baresh hat* in a decree, having been the seat of a moonsiffee in the year 1801 A.D. Dhan was sold here at four *bis* per rupee, each *cottah* being ten seers, and 80 *cottahs* being equal to one *bis*.

Bornatail—A village on the north bank of the Nabagunga river, a mile below Magurah, inhabited by a class of Baidyas (medical caste) called Maghua, who were contaminated by the touch of the Mughs, whose depredations appear to have reached so far up in former days. They intermarry with Maghua Kaets, Maghua Baroois, &c.

Baradia Baor—Formed like a C, south of Kapasatea Baor, the Nabagunga flowing between.

BENG NADI—A small river, which is also called Begbati, branching out from the Nabagunga at Radhakantpore. It is dry as far as Kumrabaria, after which there is some water down to Damudarpur, where it has been blocked up and converted into a series of tanks. Its further course after this is through a *bil*.

During inundations the velocity of the current is rathar rapid, whence its name Begbati. It is fed at Maharajpore by the Rajarampur khal, conveying water from a series of *bils*, the largest of which is Nandkura, east of Kharagoda.

BHABANHATE—On the river Fatki. A large *hat* is held on Sundays and Thursdays, in which more than 1,500 people congregate. It is a great rice mart in the month of Aghran.

BHABANIPUR—Thannah Harinakundu. Population 1,138—Hindus 530, Mahomedans 608. The tradesmen at this place import salt and cotton. *Hat* held on Mondays and Fridays.

BHATAI—Thannah Soelkopa, on the Kumarkhalli road. The seat of an indigo factory, and a *hat* held on Sundays and Wednesdays.

BHATURIA—Called also taraff Bhaturia, a cluster of seven villages, viz. Roypara, Annandnagar, Kalagatcha, Gurpara or Niz, Teorpara, Gopalnagar, Palbhatoria, and Ramchandrapur. The chief cultivation is indigo.

BHUTIARGATI—Thannah Jhenidah. Population 721—Hindus 31, Mahomedans 690. So called from *Bhutia*, a Chaural, who first settled here, and *ganti*, a form. The Dhobaghata khal, which issues from the Nabagunga from below the sub-divisional site, and Mokamtala khal west of Dhanharia (ধানখড়িয়া), pour down volumes of water and annually destroy the rice-fields situated at Bhutiargati and the adjacent villages.

BIJAIPUR—Thannah Jhenidah. Population 580—Hindus 288, Mahomedans 220 East of Jhenidah, said to be one of the seats of Makut Royah. A square moat is pointed out as the site of his palace.

BIJULIA—The seat of an indigo factory, beautifully situated on the Kumar, and of a bazar, where a *hat* is held on Sundays and Thursdays. The Sanko khal divides this village from Soelkopa; population 565. There is a cattle market here.

BINADPUR—Thannah Mahmudpur, the largest village in the Magurah sub-division, containing a population of 3,485 souls. It extends over nearly two miles of the left bank of the Nabagunga river, and contains a large *hat* and daily bazar. Opposite is the Chauha indigo factory; a road connects it with Mahmudpur. There are 105 oil-mills at this place, and paper is manufactured here. There are also four sugar factories and a colony of mat-makers at this place. There was a Government distillery here from the year 1844, which was transferred to Magurah in 1862.

BINNI—In Jhenidah sub-division, seven in number, viz. Bishbini, Daribini, Cachari or Kutibinni, Pitraparabeni, Oldbinni, Ghopparabini.

BISUIKHALI—Three miles south of Jhenidah, the seat of a *zemindari*, Dehi kachari of the Narail Baboos on the Jessore road, and a *hat* held on Sundays and Wednesdays. Population 442—Hindus 242, Mahomedans 200.

BUNAGATI—Thannah Salikha, population 508, situated on the Chittra, is the seat of Raja Promotha Nath Roy's *kachari*, and of a bazar, where a *hat* is held on every Wednesday and Saturday. The Faridpur and Jessore road between this and Palita is in an extremely dilapidated state, and is impassable in the rains.

CHANDPUR OR KOTCHANDPUR.—Chandpur or Kotchandpur, a place of great importance in the district from a commercial point of view, being the chief seat of date-sugar manufacture in this part of the country. It is situated on the Kabadak (Kapotakshi), which in former days issued out of the Ichamati;

but the point of junction has been closed up at Singnagur, which thus caused a great depression to trade. Before 1823 A.D. there was only one man, Gour Biswas, who used to manufacture sugar from date-juice at Chandpur. During the great inundation which occurred in that year, the local bazar being under water, the *hat* used to be held at Sitola Tala, under the shade of a peepul tree. About 1,825 *moiras* (men of the sweetmeat-seller caste) of other places began to come in for the purposes of sugar trade, one of the first being Ram Sein of Dowlatgunge (Nuddea district). Then followed others from Satgatchia (Burdwan) and Santipur in Nuddea; there being at present 32 manufactories held by the *moiras* of Gorrh Santipur alone, one of the largest manufacturers being Mohadeb Nundi, a municipal commissioner of that town. About 1833-34 Mr. Black opened a sugar-refining factory here, which has subsequently changed hands, and is now held by Mrs. Newhouse.

Another European, Mr. Macleod, has lately settled here; but his business lies more properly in the money-lending line.

The town presents an appearance novel in its nature in Bengal. It bristles with chimneys built of masonry, and on the river-side stand heaps of coal imported from Calcutta.

For further particulars the reader is referred to Mr. Westland's account of the place. There is no Government official here, but a police sub-inspector.

I consider it proper to mention that the land rent here is very high, being Rs. 30 per beegah, at spots where the manufactories have been built up; besides extra cesses paid in kind, *i.e.* three or five seers of *naguri goor*, ten seers of *dulloa*, and twenty seers of *chitta goor*.

. The total number of sugar manufactories here is 55, of which only four or five are held by Mahomedans. The subjoined table gives a return of the sugar trade for the years: —

Name of the place.	Date.	Quantity of tr acle exported.	Quantity of sugar manufactured.	Quantity of *chitta goor* manufactured.
		Mds.	Mds.	Mds.
Kotchandpur	1861-62	6,007	4,465	1,042
	1862-63	41,810	27,215	10,595
	1863-64	32,816	9,967	2,850
	1864-65	53,035	31,585	16,450
	1865-66	80,031	39,405	30,625
	1866-67	81,625	45,406	30,020
	1867-68	105,302	40,485	50,817
	1868-69	149,617	51,386	78,271
	1869-70	160,822	64,207	77,615
	1870-71	167,608	70,815	77,793
	1871-72	183,750	81,053	80,698
	1872-73	357,295	126,560	180,738

Chandpur with Sulimanpur forms a *chowkeydary* union, the population being 1,853 and 2,576 souls respectively—total 4,429; of which 2,627 are Hindus and 1,802 Mahomedans.

The people of thannah Kotchandpur have a predilection for the mercantile profession.

Chandra on the river Beng. Population, 1,126; Thannah Salikha, including Berhari and Mothurapur. The leading man in the village is Baboo Anang Mohun Roy, zemindar of Belwari. He maintains a dispensary and a school here, and keeps a dhurmsala for feeding all travellers.

Chitra river was formerly connected with the Matabhanga at Ramnugger, but its course has so silted up that it could scarcely be traced as far as Kharagodah, from which place it shows a little water as far as Ganna, within this sub-division. After passing below Khaligunge it receives the Falki at Boina Gati, whence it flows past Gorakhali and Surrail into the Bhairab.

DHANANJAYPUR.—A cluster of seven villages in Thannah Jhenidah, the *putni* of which is held by Mr. Charles Tweedie.

DHANHARIA.—Population 300. Called also Dhanhatia or Dhandaria, on the north bank of the Nabagunga. There is the vestige of a road said to have been constructed by the Naldangah Rajahs, connecting this place with Jhenidah, and a large embankment on the river bank passes eastward beyond this place from Pobahati. Within the last few years the river has burst its bank just at the spot called Mokam Tala (up to which boats laden with rice come in the dry season in order to receive a freight of pepper in exchange), and has committed extensive injuries in the Magurah and Jhenidah road, devastating at the same time the ryots' paddy crops. At Dhanharia, close by the Faquir's tomb, there are the ruins of what appeared to be a Hindu temple, now completely a *débris*, covered over by a huge banian tree. About 200 yards to the south-east of this spot stands a tank now dried up, which is evidently of Mahomedan construction, from its length being east to west. South of this tank may be observed the remnants of a moat, on the embankment of which, as well as near the ruins of the temple above alluded to, I discovered many bricks with inscriptions in the Bengali character imprinted on them, containing therein the year of Sambut 1416 (1494-95 A.D.) and the names of Madhub and Bishwanauth and Madhabani Whether these bricks are connected with any buildings erected by some important person, who early settled in these parts; or whether the inscriptions bear the names of the manufacturers of bricks, I have not yet been able to discover. The moat and tanks standing within the village are pointed out as the abode of some Mahomeden ameer (nobleman) who settled in these parts, and who appears to have made use of these bricks appertaining to some old deserted Hindu building. The ruined temple in the river-side appears to have been built in the same way, for people said that it was the seat of an idol, and has gone down sixty or seventy years ago.

South of this moat, on the road-side, stands a place called Anund-hog, where Tarani Churn Banerjea, an intermediate zemindar of Mahmudshahi, proposed to build up a garden house.

The Narail family have a zemindari *kachari* at Dhamhara.

DHULAHARA.—Thannah Magurah, opposite to Binadpur, where the Naldangah Rajah has a *kachari*. Here is a large tank, on the bank of which stood a kot-kachari in the Nawab's time, evidently a halting stage for troops.

DHULA HERA.—(Chandra and Shambhu) Thannah Soelkopa. Population 226+1,002 = 1,228, chiefly Hindus. A large village, but the population is scattered. It stands over what is called *Bhor*, a low tract.

DHUL JURI.—Thannah Mahmudpur. Population 812.

The Roys of this place were once of considerable influence in Pergunnah Satair, Maniram Roy was vakeel to Rajah Setaram Roy; but his grandson is now reduced almost to poverty, and the ruins of their house at Dhuljuri is he only evidence of their once independent position. The inhabitants of

this place complain of their great losses caused by the outlets of the Jhalomalo *bil* having been closed up (Magurah Administration Report, 1871-72).

DINGA MARA KHAL.—From *dinga*, 'a ship,' and *mara*, 'destroyed.' One mile south of Jhenidah, now dry, but there is water in it in the rains. The story runs that the ubiquitous Hindu voyager Chand Sadagar's *dinga* (ship) was wrecked here at the curse of the snake goddess *Manasa*, whom he had neglected to worship. Two places are pointed out where two of his ships are said to have been stranded.

This story shows that the *khal* was a navigable river in old days.

Another version of the story is that Matuk Rajah of Baree Bathan ordered his 1,600 *beldars* (tank-diggers) to board Chand Sadagar's *dingas*, seven in number, as they were paddling down the canal accompanied with vocal music. Two foundered at Dinga Mara and five escaped to Chandon *bil*, south of Jhenidah, where they are still said to lie.

DUDHSAR.—In Thannah Soelkopa. Population 1,348—Hindu 519, Mahomedan 829. On the east side of the Pubna road, and the seat of zemindari *kachari*. It contains about 10 *mahajuns*, who principally deal in paddy and money. The village is a large one, where the *Chrak* festival is held at the end of the Bengali year.

DURGAPUR.—Of which name there are three in sub-division Jhenidah, viz.—

1st. Kaluti Durgapur, six miles west of Jhenidah.
2nd. Kuti Durgapur, eight miles south-west of Jhenidah.
3rd. Suti Durgapur, eight miles south of Jhenidah.

Trade Return of Fulari.

YEAR.	Import.		Chief articles imported.
	Mds.	Rs.	
1868	919	2,086	Rice, capsicum, tobacco, and betel-nuts.
1869	940	1,989	Ditto.
1870	928	1,936	Rice, capsicum, betel-nuts.
1871	1,000	2,099	Ditto.
1872	1,040	1,781	Ditto.

FULHARI.—Thannah Soelkopa. Population 2,340—Hindus 1,194, Mahomedans 1,146. A large village on the south bank of the Kumar, the seat of many tradespeople, who deal in country produce. It, along with Kazipur, Govindpur, Debinagur, forms a *mehal*, the Government revenue of which is paid in the Krishnaggur treasury, while the villages lie within the district of Jessore.

A *hat* is held there on Sundays and Thursdays, and the accompanying return shows the state of its trade.

FATKAIE.—A river (not Katki as mis-spelt in the maps) which is in fact a continuation of the stream of the river Beng, which from Mashakhali *hat*

to Dhaneswargati presents a course nearly dried up. Near the latter place the stream shows itself, taking the name of Jutki and Jadu Khali, and joins the Chittra at Bunaganty.

FAZILPUR.—Called *Taruf* Fazilpur or *hat* Fazilpur, 10 miles north-east of Jhenidah on the Kumar, a village containing ruins of four *dighees*, one tank with a pucca ghât. There is a high place or mound within the four *dighees*-called *Gurbari*, where bricks are to be found. The tanks, called locally *bils*, viz. Ghora, দহ কলাদহ (গাকামারি + গজবিয়া) and Daibak Daha, are long north to south, thus showing that they are the work of some Hindus. The story runs that a Hindu Rajah lived here in days of yore, who was summonee, to Moorshedabad by the Nabob. He went and was acquitted of the chargd on which he was taken up, but h s *courier* pigeons having escaped and returned home before him, the members of his household committed themselves to a watery grave for fear of the consequences.

There are two other villages of the same name in pergunnah Mahmudshahi, one called Bhattacharjee Fazilpore, on the north bank of the Kumar, and another west of Kaligunge on the Chitra. The *hat* is held here Saturdays and Wednesdays.

FUTTEHJUNGPORE —Called Bhar Futtehjungpore, from the lands in this small pergunnah in the Magurah sub-division being very low. The villages of Chundunprotab and Tukepara are included in this pergunnah.

Gangutia.—Thannah Soelkopa.—See Abaipur.

GAURAKOLA.—Thannah Soelkopa. A *hat* held on Mondays and Thursdays on the banks of the Kumar, where the Jhenidah road to Kumarkhali crosses the river. The name is said to have been derived from the story of a *gundar* (rhinoceros) having been killed at the spot by the god Ramgopal, the guardian deity of Soelkopa. Opposite to this place the Kaligunga, a cross stream from the Gorae, joins the Kumar.

GAUNA.—Thannah Jhenidah. Population 733—Hindus 548, Mahomedans 185. Inhabited chiefly by *Chasa-kybartas*, who are also found in numbers in the adjacent villages of Paikpara, Madhabpur, Chotta Jhenukdaha.

GAESPUR —Thannah Magurah. A place of *Baroni* festival in the month of Chyet on the Kumar, on which occasion about 2,000 people assemble on both sides of the river. One Sankar Acharji is said to have adored the goddess Gunga, who held out her hand to show that she had been propitiated; hence the bathing festival.

GOPINATHPUR.—Near the Bhirnotalla khal, the seat of a tomb of a Mahomedan *pir*, Enayet Khaki. Population 637—Hindus 276, Mahomedans 361.

GUNGAPAD.—A small pergunnah in the Magurah sub-division, consisting of scattered *mehals* at Amalsar, Chougatcha, &c., held in *mourasi* by Tarachand Mozoomdar of Chagdah under Khyrati Meah, zemindar of Pongsa (Furreedpur).

GORAE.—A large river issuing from the Padma (Ganges) at Kooshtea on the Eastern Bengal Railway, and passing under various names until it reaches the sea.

The tradition about this river is to the effect that before the year 1203 B.S. (1776) the Gorae was a *khal* ten cubits in breadth In that year the current became strong, and the *khal* gradually enlarged into a river, connecting with it the Barasea, Madhumati, and Baleswar. Gorae is the name of the river from Kooshtea to Nischintpur, at its junction with the Kumar, after which it passes by the name of Kamarkhali. From its junction with the Chundna it is called Barasea. At Goalbari it branches off into two; the right being called Elangkhali, and the left Barasea. Both rejoin at Bhateapara, whence the current takes the name of Madhumati. The stream is known by the name of Baleswar, while passing the Sunderbuns in its course to the sea.

BENG

GUNGARAMPUR.—Thannah Salikha. A large village on the Nabagunga, containing a population of 1,687 souls. The most notable residents of the place are the spiritual guides of the Nurrail family.

GILAPOLE.—Thannah Jhenidah. The seat of a *rash mela* in the month of Kartic, which lasts for fifteen days. Temporary mat stalls are put up, in which forty to fifty shop-keepers expose their goods. The chief articles brought for sale are cloth, *hooka*, brassware, and confectionery and spices. Called also Gosae Gillapole, from Brama Rup Gossami, the head man of the village. Population 328—Hindus 252, Mahomedans 76.

GOPALPUR.—Thannah Jhenidah. Population 728—Hindus 225, Mahomedans 503. An old village, inhabited by many relatives of the Rajah of Naldangah who are now in reduced circumstances. There are four villages of this name in the Jhenidah Sub-division—Hat Gopalpur, Attlia Gopalpur, Bhar (low) Gopalpur, and Gopalpur on the Kumar.

GHORSAL (ঘোড়শাল).—Thannah Jhenidah. Population 670—Hindus 80, Mahomedans 590. Five miles south the lands of this village are low. Except a few Hindus of the barber caste, the rest are Mahomedans, who are chiefly cultivators. Men of this village go to Calcutta to work as *gharamis* (thatch-builders).

HURINAKUNDA.—From *harin* (deer), *kunda* (a pool). The story runs that the place abounded with deer: hence its name Harinakunda. It is situated on a *khal*, which evidently was a cross stream between the Kumar and Nabagunga.

To the east of the village, now occupied principally by Brahmins and middle-class men, stands a spot which is pointed as the seat of a Rajah, whose story is exactly similar to that of Depal Rajah of Degram in Nuddea. Like him, he was a potter by caste, who abstracted the philosopher's stone from a *jogi*, who committed suicide for grief at the loss at a place still called Jogidaha. The Rajah grew rich, and built houses and dug tanks and constructed roads. He was, however, summoned to the presence of the Padsha or Nabob (whoever he was), but his carrier pigeons having arrived at home before his return, his wives and children committed themselves to a watery grave; and having heard of this catastrophe as he was returning home, he drowned himself at the Pairadoha, where an annual bathing takes place at this day.

The vestiges of a large tank 24 beegahs square east of the palace still exist, while the remains of a great road flanked by large peepul trees may still be seen extending north and south. The name of this Rajah is stated to be Solmani or Soliman,—a rather unusual name for a Hindu. His palace was dug into by a native of the village, but the zemindar interfered. Nothing can now be seen but a heap of bricks here and there.

Harinakunda is the seat of a police station, a *dihi* cutcherry of the Nurrail zemindars, and of an indigo factory. There are nine or ten paddy and money-lenders here. The population is 1,976 souls; 1,414 being Hindus, 562 Mahomedans.

HABARA ON THE KALIGUNGA.—Thannah Soelkopa. Population 724—Hindus 504, Mahomedans 220. Near the Kumarkhali road. There is some mulberry cultivation here. Ram Lanoo, *joardar* of this place, deals extensively in cocoons. He is in fact the middleman between the factory and the ryots.

HARISHPUR.—Thannah Harinakunda. A large village containing 2,328 souls, of which 355 are Hindus and 2,073 Mahomedans.

HAMDAHA.—Thannah Jhenidah. Population 579—Hindus 376, Mahomedans 203. A village near Jhenidah, where butter and milk may be had in large quantities. There is a *dihi* cutcherry here under the Nurrail Baboos.

HANU RIVER —A branch of the Gorae, issuing from its southern bank between Bhatpara and Budanpur, and flowing below Chogdaha, Moshalia, Kalinagar, and Rajapur, and meeting the Murra Kumar at Nowhatta factory, whence it runs south-east and joins the Gorae at Nischintpur factory. The river is navigable during the rains and up to December, and is preferred by boatmen as a direct and less dangerous route. Its length is about 12 miles, but it is silting up fast.

HAZRAHATI.—Thannah Salikha, on the north bank of the Chittra A century ago one Srikant Chakravarti having risen to affluence by industry, invited other Brahmins to come and live in the village and assigned to them *bromhotur* lands. The Bhaduris, Laheris, Moetras of this village, are all Barendra Brahamins; Sree Kant's descendants are now the *Bokshis* of the village. One Bodye Nath Bhaduri of this village, who was *dewan* to Watson & Co., in Rajshahi, provided many of his fellow villagers with employment, and thus contributed to its prosperity. The population is 1,372 souls. The police station of Salkhia is situated opposite.

ICHAKHADA.—A place of some importance in the early days of the British rule.—See Mr. Westland's Jessore, page 272. It was the seat of a Moonsiff's Court in 1798 A.D, as proved by two decrees of the court I have seen. The name is spelt Ichhakata (ইছাকাতা) in the decree. Copies of decrees were then granted on plain paper. They bear the seal of the zillah Civil Court, and the signature of the Judge and that of the Moonsiff passing the decree.

JAGDAL.—A large village in thannah Magurah, with a population of 1,665 souls, containing many Brahmins and Kaets. A *hat* is held here on Saturdays and Tuesdays. It is also a cattle-market. Madhabpur, an adjoining village, was the residence of many Sanscrit-knowing Brahmins. The indigo factory of Charakhali stands opposite to the *hat*, and a channel which runs below and communicates with the Kasinathpur Haorh, west of Magurah, is named Changal or Kaligunge.

JAINTOLA.—In Thannah Jhenidah. *Baruni Snan* in Chyet (26th March), and Dusahara in Jyet, both bathing days take place in a *dighy*, a large tank situated at this place.

JHENIDAH.—Population 553—Hindus 386, Mahomedans 167.

There was a *daho;* a deep pool in the river below the site, where the sub-divisional buildings now stand, and wherein *jhenuk* shells abounded in former days. The Baoris who lived here used to manufacture shell-lime to supply the same to Roy Matuk of Baree Bathan for building purposes.

The town at present consists of Piadapara, Baparipara, Khord Jhenidaha, and Hatkhola.

There is another place of minor importance, known as Chota Jhenidaha east of Atlia, eight miles south of Jhenidaha.

A magisterial sub-division was opened at this place in the year 1861, September, and a Small Cause Court in 1862. The Moonsiff's cutchery was abolished in 1864, but has been re-opened since October 1872. A police station has stood here a long time. There is a charitable dispensary, which receives in-door patients, and an English school, which teaches up to the minor scholarships standard. There is also a post-office.

JHENIDAH (ঝিনাদহ, ঝিনাইদহ, ঝিনুকদহ).—The *Chakla* cutchery of the pergunnah Mahmudshahi stood in former days at the place now occupied by the sub-division; but when the Nurrail family succeeded to a nine annas twelve gundas share by right of purchase, they were not allowed to enter; whereupon they fixed Mahisakunda, a mile east of Jhenidah, as the site of their cutchery, and erected the present building with bricks partly from the old

cutchery and the ruins of Baree Bathan, and partly with new materials. There is a *hat* held at Jhenidah on Sundays and Thursdays, where rice, long pepper, and *goorh*, are extensively sold. There are many shops near the sub-division, which make up in fact the cutchery (Government office) town.

Tradition says that where the Chakla cutchery stood before and the sub-division stands now, the Nabob (Subadar of Bengal) had a *kot*, an out-post garrisoned by a few soldiers

The *muchis* of Jhenidah had a bad name for dacoity and cattle-killing.

A tank (*vide* page 265 of Mr. Westland's report), situated on the north of the feeder road to Chuadanga, was called Chaukhkara, where dacoits used to burst the eyes of their victims. It was dug by a man called Maridaha, duffadar, of Beparipara, who used to contract his jaws while speaking. His real name was Juffer Duffadar.

A small fair is annually held at Mahisakunda Chakla cutchery on the occasion of the *basunti puja* in April.

JORADAHA.—A place of some importance on the banks of the Kumar, with a population of 1,516 souls. A *hat* is held on Tuesdays and Saturdays. It is the seat of the chief factory of an indigo concern of that name.

JOVDYA BOAR.—Thannah Kotchandpur (shaped like horse-shoe). A bend which was once evidently a part of the Bhayrab River, which according to Rennell's map issued out of the River Ganges near Gopalpur, west of Kooshtea. This basin of water abounds in fish, and supplies good drinking water to the neighbourhood.

JUGNI BAGNI BIL.—Derived from the names of two fabled sisters of the *chaural* caste who settled here, and were married to the same husband, who is represented in the local tales as a *deo* or giant. Both the sisters could wield the club as well as the distaff, and were skilled in horsemanship. Two villages of the above names, inhabited by *chaurals* and Mussulmans, have sprung up north and south of the *bil*, which was a vast swamp 15 years ago, but has now silted up and is sown with paddy, &c. The place was much infested before by wild buffaloes, boars, and tigers, and was a great attraction to lovers of field sport, who had a shooting bungalow here, which has been given up since.

KACHERKOTE.—Thannah Soelkopa, on the Coomercolly road, the seat of a Mahomedan fair in former days, which has now been removed to Paute. On Fridays a *hat* is held and offerings made to a Mahomedan saint. Population 1,150 souls.

KALLYGUNGA RIVER.—A cross stream from the Gorae to the Kumar, in which stood the head-quarters of the once great Salgarmadia indigo concern. The bed has silted up and is navigable only in the rains.

KAPASATIA BAON.—North-west of Jhenidah. A large fishery in thannah Soelkopa, on the bank of which there are 40 families of *mallahs* (fishermen).

CARATIPARA.—In thannah Jhenidah. Population 564—Hindus 302, Mahomedans 262. The residence of some well-to-do Government officials and pleaders.

KASINATHPUR HAOR.—A rather wide and dangerous breakage west of Magurah, through which the waters of the Nabagunga flow southwards with great violence. It will in time cause the fertilization of the country situated in the south by depositing a rich loam. If bunded over the *dhan* in the northern tracts are submerged, and if kept open it causes some temporary injury to the paddy-fields in the south.

KATKI RIVER.—Misspelt in the maps for Fatki River.

KHAJURA.—In the thannah Soelkopa. A dehi cachari of Nurrail family about two miles west of Jhenidah, but being in the Soelkopa thannah is as

inconveniently situated for public purposes as the neighbouring village of Arruffpur.

KHARIKHALI.—A large Hindoo village containing many Brahmins, and a middle class English school.

KUMAR RIVER.—Issuing out of the Matabhanga, near Osmanpur, in Nuddea, and following a circuitous course through the north of thannah Hurinakund as far as Bistoodea, where it enters the Soelkopa thannah, which it divides into two parts, entering the Magurah thannah after its junction with the Nangulband khal. At Barishat it divides itself into two branches, the left being the Murra Kumar or Nowhatta khal, and the right, which was called Buraseea, is now more generally known as the Kumar. At Ramnugger it again divides itself into two branches; the right being called the Muchikhali as far as its junction with the Nabagunga at Magurah, and the left branch being called the Sreepur khal, which meets the Gorae north of Kosondia.

The story of the Nabob, whom the founder of the Naldangah family assisted, and the history of other Mahomedan settlements, as well as the establishment of a customs ghat at Soelkopa, point to the fact that the water route between Dacca and Moorshedabad lay through the Kumar, evidently to evade the dangerous voyage of the Pudma.

KALA BALORAMPUR.—Pergunnah Mahmudshahi, on the Bang Nadi. A fair in Chyet, *baronee*, about 26th March; a bathing takes place here. Population 573—Hindoos 167, Mahomedans 406. There is a temple here dedicated to seven Gossains, the building of which is ascribed to Makut Roy of Baree Bathan.

LAKHANDIA.—Two in number, in sub-division Jhenidah, near Kumardeah and Bistadeah.

LUKHIPUR.—Three in number, in sub-division Jhenidah, viz. Aylhash Luckhipur, Ghoramara Luckhipur, and Sangdaha Luckhipur.

KUMRABARIA.—In thanah Jhenidah. Population 831—Hindoos 319, Mahomedans 512. South of Nagur Bathan factory, the residence of many Brahmins. There is a vernacular school at this place. Sabaye Joardar of Kaitpara dug a tank here for the benefit of the people.

LAHAJUNGA.—Thannah Jhenidah. Population 548—Hindoos 479, Mussulmans 69. On the Nabagunga. There is an indigo factory here; the *hat* is at Gopalpur.

MAGH JAYGIR.—The name of a small pergunnah near the Gorae, included formerly in Taranjeal, but separated at the time of the decennial settlement. The *jaygir* was originally granted to a Mugh Rajah, named Dhurm Dass of Mulk Rakhang (Arracan), who was found in rebellion and brought a captive in the reign of Aurungzebe, who converted him to Islamism and gave him the name of Nizam Shah. In 1767 A.D. this *jaygir* passed to Mahomed Nadir, Mahomed Shah, Halim Shah, but was resumed in 1823 A.D. from Arman Shah and Bekan Shah (old collectorate records of Jessore). Khord Rayra, Chamtalpara, Khooloombarrea, and two other mouzahs, lie in this district, and six villages lie on the other side of the Gorae. Bekan Shah's son, Golam Hyder, resides at Ektiarpur, subsisting on the profits of the resumed lands.

MAGURAH.—(From মদগুর* or মাগুর, 'a fish.') Called also Attara Khada. Magurah, now Zillah Magurah, most conveniently situated at the junction of the Muchikhali with the Nabagunga. There is a sub-divisional Small

* Magurah is a common name in this as well as in the neighbouring districts, *e. g.* (1) Sadhuhati Magurah in Jhenidah; (2) Poula Magurah *alias* Amrita Bazaar on the Kabadak; (3) Tarasi Magurah in Salikha; (4) Tala Magurah (24-Pergunnahs); (5) Dingapur Magurah, near the railway (in Nuddea); (6) Khalisa Khali Magurah (Satkhira). A list of places named after fish is subjoined.

Cause Court and Moonsiff's Court at this place; a police station, a post-office, and an English school of the middle class. The dispensary is a large brick building capable of accommodating in-door patients. The zemindars of Mahmudshahi have cutcheries at this place. The town is divided into two parts—old and new (dari). In the old part of the town there is a large bazar, which exports pulse of various kinds, oil-seeds, &c., and in the new there is a large *hat* held on Sundays and Thursdays. This place was formerly the resort of dacoits, who have disappeared after the opening of the sub-divisional court. The sub-divisional residence has been affected by the encroachments of the river, and half of it has been pulled down.

The place is said to be the most salubrious in Jessore. It certainly is a cheap place from the native point of view, and is easily accessible throughout the year by boats. Population 3,290.

MAHARAJPUR.—In Thannah Jhenidah. Population 575—Hindoos 446, Mussulmans 129. On the Bang Nadi. The residence of many Brahmins. The place was called Fedipur, but this name was changed to Maharajpur when the relations of the Naldangah Rajah came and settled here.

MAHIMSHAHI.—A pergunnah in the Magurah sub-division, part of the old Nattore Raj originally bought up by Shibram Sandyal of Calcutta and now held under putnis, viz.—The Nischindpur durpatni, comprising turuffs Dariapur, Jangul, Patara, Ghosiera, and Domain; the Nowhatta durpatni, comprising turuffs Chougacha, Rajapur, &c.

MAHMUDPUR.—The history of this place has been given at length in Mr. Westland's account of Jessore, and I have myself collected some materials about it, which are too tedious to find a place in this brief notice.

The place is now in ruins, and the moat around is overgrown with jungle. Rani Bhobani's cutchery, which is itself in a dilapidated state, is all that now remains of the past grandeur of the place. The Ram Sagar—not named after Sita Ram Roy, but so called evidently from the fact of everything great and large being named with the prefix Ram, in order to distinguish it from others of the same class or tribe, as Ram Salik (great Salik, a bird), Ram Dao (a large bill-hook), Ram Chagul (a big goat), &c., &c.—is still a grand sheet of water, although it is at present totally uncared for.

MAHMUDSHAHI.—(Called also Hazrar Bhum, from Hazra, the old family name of the Rajahs of Naldangah.) A large and extensive fiscal division extending from the northern part of Jessore far into the district of Nuddea. Six annas eight gundas of this pergunnah is held by the Rajah of Naldangah, which share is denominated *Girda Purba* (the eastern division), and nine annas twelve gundas are held by the zemindars of the well known Narail family.

This great pergunnah includes within itself 31 minor pergunnahs, some of which will be found marked in Rennel's map, but which have disappeared in those compiled after the latest survey. These are pergunnahs Amirullabad, Anupampur, Asmutpur, Aurungabad, Baradi Bathan, Belbaria, Betivari Bamunpur (now held by Anung Mohun Deb Roy of Chandra), Braja Mula, Deru Baghotea, Enayetpur, Fagilpur, Goahirpur, Hasunpur, Jehangirabad, Kadimpur, Kalimohul, Mahabatpur, Makimpur, Mirzapore, Nazir Enayetpur, Nandoali, Saratea, Shajehanpur, Sherpur Borea, Sherpur Tosoali, Tara Gunia (near the Padma), Tara Oojeal, north of Kumar, Vizirabad, Wanear.

The Government revenue paid by the Narail Baboos is Rs. 8,16,667 per annum, while their income is about Rs. 2,20,000. The Naldangah Rajah pays Rs. 43,054 for his six annas eight gundas share, his income being Rs. 84,000. It contains 368,775 acres of land in all.

The zemindars have sub-divisions, called *dihi cutcheries* for the realization of rents. There are fifty-two such outposts under the Narail family, and four under the Rajah of Naldangah.

The number of patnidars and mourasidars under the Narail Baboos is 36, while that under the Rajah is 30 + 13 = 43.

MALANCHA.—In Thannah Magurah. A cluster of villages seven in number,—Bude Malancha, Dutt Malancha, Huda Malancha, Hat Malancha, Kuti Malancha, Niz Malancha, Vizirabad Malancha.

MUCHIKALI RIVER.—Connecting the Kumar with the Nabagunga at Magurah. From 1203 its dimensions began to widen, dividing the village of Nandoali into two parts.

MURARIDAHA HOUSE; ITS HISTORY.—One Boodhye Biswas was employed as dewan to the Naldangah Rajah, and his brother's son Bakaoolah, was mukhtear at Moorshedabad on part of the Rajah, when once pergunnah Mahmudshahi fell into arrears. Boodhye (who had been dismissed from his dewanship) was, through the influence of his nephew, appointed tahootdar of the pergunnah, with an order to allow subsistence allowance to the Rajah. Bakaoolah became, under the title of dewan to his uncle, real manager, and established his cutchery at Jhenidah, and erected a *basha bari* at Muraridaha, where he domiciled a Moghalani lady, whom he had brought from Moorshedabad. During his stewardship the Naldangah arrears were cleared up, and Bakaoollah's son, Gariboollah, became owner of *dihi* Satgatchi, yielding a rent of Rs. 16,000, and was succeeded by Selimoollah, who having married a Calcutta woman* was not allowed by his first wife to enter the paternal house at Pudda Bila, now in ruins. He established himself at Muraridaha with his *nika* wife, and built up the present masonry house on the bank of the Nabagunga.

The following inscription is to be found on the gate-way :—

শ্রীশ্রীরামঃ।

মুরারিদহ গ্রাম ধাম, বিবি আসরফন্নেছা নাম,
কি কহিব পুরির বাখান।
ইন্দ্রের অমরা পুরি, নব গঙ্গার উত্তর ধারি,
৭৫০০০৲ টাকায় করিলেন নির্ম্মাণ ॥

এদেশে কাহার সাধ্য, নদীর বান্ধিয়া অর্দ্ধ,
জলমধ্যে কমল সমান।
কলিকাতার রাজচন্দ্র রাজ, ১২২৯ সুরু করে কাজ,
১২৩৬ সালে সমাপ্ত দালান ॥

Selimoollah died about 1252 (B. S.), leaving a daughter, who married a Calcutta zemindar's son (Fazl Karim) during the lifetime of her first husband. Her death made the family heirless, and although Selimollah's wife subsequently adopted a son, the estates were broken and sold for debts; and the house, which presents a commanding aspect on the river-bank, is now in the possession of a *mahajun*, Bishewar Sing. There are many potters in this village.

NABAGUNGA RIVER—Was a branch of the Matabhanga issuing from it near Chuadangah, where its connection with that river can hardly be traced out now, as it has silted up. It takes a tortuous course, flowing below many prospering villages, indigo factories, and *hats*, and meets the Muchikhali at Magurah, whence it takes a south-easterly course and falls into the Madhumati, opposite to Bhateapara. The stream from Chuadanga to Magurah is

* Who was named "Ashraff-un-nissa."

shallow, being quite impassable by boats in the dry months, but it assumes wider dimensions after receiving the waters of the Muchikhali.

NAGAR BATHAN.—On the Nabagunga. The seat of an indigo factory, a *hat*, and cattle-market, which is held on Tuesdays and Saturdays. It is situated on the Chuadangah feeder road. On the north of the road stands a small brick-house, in which the goddess Kali is worshipped by a man of the *jogi* caste. The factory stands to the south of the road. There are many *goalas* in the village, who cultivate land and sell milk. Here a general bathing takes place on the day of the *dashahara* in the month of Jyet. Population 318—Hindus 220, Mahomedans 98.

NALDANGAH OR NAWALIDANGAH.—Thannah Jhenidah. Population 253—Hindus 118, Mahomedans 135. The seat of the Rajah of that name whose forefathers held the whole of pergunnah Mahmudshahi; but a six annas eight gundas share is only what remains to this house. The village is filled with the relations of the Rajah and his amlah, but the buildings here are in a dilapidated state.

The house of the present Rajah is situated at Goonjnagar, on the west bank of the Bang Nadi. The seat was removed to this place when Rajah Indu Bhusan was under the Court of Wards on account of the unhealthiness of the old house which stood at Naldangah. The *teli* mundals, Hindu oil-men (*kulus*) of Naldangah, rose to affluence by supplying the Naldangah Rajah with oil.

NANDOALI.—A village on the Nabagunga, opposite to Magurah, the residence of well-to-do men of the Baidya caste.

A tradition connected with this village states that more than 200 years ago a Rajah named Sachipati of the Baidya caste lived here and held the zemindary of pergunnah Nandoali, from which his descendants were ousted by the zemindar of Mahmudshahi, of which pergunnah it then became a part. His son was named Koosulram, whose son, Hriday Narain, was styled "mozumdar" in the quinquennial register of 1209. A place called Mathari is still pointed out as the seat of the Rajah's house.

It would appear that when this country was being first colonized, Sachipati came here armed with some authority from the reigning sovereign, as the surname of mozumdar testifies.

NASSARATSHAHI.—A pergunnah situated in sub-division Magurah, split up into shares, held by the Pal Chowdries of Srepur and others.

NOWHATTA—Commonly called Poelta. Nowhatta, in contradistinction to Amtail Nowhatta, on the River Nabagunga, stands on the Jessore and Furridpur road. It is the head-quarters of a large indigo concern. Has a post-office and an English school. There is a bazaar in which a *hat* is held on every Monday and Friday.

NAWABA TALUQS.—Situated within pergunnah Mohimshahi, Nassaratshahi and Nuldi. They were so named from being held rent-free for the supply of boats to the Nabob of Moorshedabad.

NULDI.—A large fiscal division, perhaps the largest in Jessore, now owned by the zemindars of the Paikpara family, whose history is to be found in Mr. Westland's account of Jessore. The lands of this pergunnah, which comprise an area of 464,100 acres, extending over the Magurah and Narail sub-divisions, are chiefly laid out in *putni* and *mourasi* tenures, of which there are so many as 296 within the estate, leaving only five villages, which are held under *khas* management.

PAHAHATI.—Thannah Jhenidah. Population 1,085—Hindus 691, Mussulmans 394. A large and populous village in Jhenidah. In former days there were a great many *lattials* and dacoits here, and now the people

are known for their litigious propensities and instituting false suits on forged bonds. There are some 13 money and paddy-lenders in this village.

PADDOMDI.—In Thannah Soelkopa. Population 508. Mulberry and sugar cane are cultivated here, and there is a silk factory at this place.

PAIRADAHA.—In Thannah Hurinakunda. Chyet *baroni snan* about 26th March, as also *Gunga snan dashahara* in Jyte in a *daha*. About a thousand people assemble here. A temporary fair is held, which lasts for a day. (See Hurinakund.)

PALLAT OR PARLAT.—A small Mahomedan village adjacent to Kotchandpur, where there are some old tanks of the name of Pilkhana Pukhur, Dam-Dama Pukhur, Shanbandha Pukhur, and Khirki Pukhur, excavated in the Hindoo mode from north to south, which shows that in bye-gone days some important Hindoo chief or zemindar lived here, but his history is lost.

PANCHPAKHEA.—In Thannah Jhenidah. Contains the ruins of Misree Joardar's house, a man who amassed wealth by money and dhan-lending.

PANTI.—In Thannah Bhalkoa. The seat of a *faquir's durga*, where pilgrims flock every Friday. The *faquir* pretends to have been inspired by Ghazi for curing sickness. Many shop-keepers come here on this day, and the place is thus a weekly fair. It has been removed here from Mirzapore.

PARAHATI.—Thannah Jhenidah on the Nabagunga. Population 1,168,—Hindus 366, Mussulmans 802 So named from its having been burnt down, as it is asserted, by the bargis (Mahrattas). A populous village near Jhenidah.

PURAHATI.—In Thannah Soelkopa.

An important bazar on the Kumar, in which transactions in country produce, &c., take place during the dry season only for four months. The *Shaws* of Fulhari are the principal tradesmen. The rent paid to zemindar is Rs. 22,000 per annum. A *hat* is held on Sundays and Thursdays. Chillies are brought in carts from Chuadangah, and rice from Kotalipur and Gopalgunge, &c., in Backergunge.

PUKHARIA.—In Thannah Jhenidah. Population 776—Hindus 558, Mussulmans 218. Of which name there are two conjoint villages, one called Badpukharia, and the other Dohar-pukharia, the latter being wholly occupied by ryots of the Charail caste, there being no Mahomedans there.

RARIKHALI.—In Thannah Mahmudpore, on the Nabagunga. Population 700. This place is chiefly known for its sugar manufactories, of which there are eight at present working. The chief merchant, Gour Chand Kuri, having now become a landed proprietor, has added Chowdhry to his name. His manufactory is under brick sheds.

RAKIMPUR.—A little pergunnah in the Magurah sub-division, comprising the villages Foolharia, Lakhikol, Bariala, and Hoopadanga.

SADUHATI.—Thannah Jhenidah. Population 610—Hindus 410, Mussulmans 200. A village to the north of the Chuadangah feeder road, inhabited by many Brahmins. Mothura Nath Acharaya, who made a great figure by taking the side of the ryots in the days of the indigo disturbances in 1861 A.D., was a native of this village.

SAGENNA.—In Thannah Jhenidah. Population 1,527—Hindus 640, Mussulmans 887. A populous village, comprising five *paras* (viz), Sagenna, Gagenna, Chandpur, Baripur, and Salia. The taluk is known as Taruff Sagenna, and is owned by a family of Pandays, who were jemadars in the Naldangah house. Weavers of the jolla cast predominate. The *beparis* trade in cotton, iron, sugar, &c., and there are some nine or ten *mahajuns* here.

SALIMANPUR.—See Chandpur.

SALIKHA.—On the River Chitra. There is a police station and *hat* at this place, held on Sundays and Thursdays. The police station was removed here

a few years ago. The Moonsiff was transferred from this place ten or twelve years ago.

The Muchies inhabiting this thannah are cattle-poisoners.

SARSHOONA.—In thannah Salikha, occupying both sides of the River Chitra. Population 2,254 A *hat* is held here on Mondays and Fridays. The village is a flourishing one, and the tradespeople are well off.

SATAKHALI AND SINGHESWAR.—Two conjoint villages, where the police station once stood, but was removed to Siwakhali on account of the unhealthiness of the place. There as an indigo factory at Singheswar.

SATRAJITPUR.—A large bazar situated on the Nabagunga. Population 2,027. The is *hat* held here on Mondays and Fridays. The Singhis of this place were its principal inhabitants, but Baboo Mohim Chunder Pal, who has risen high in the Government service, is now the leading man in the village. The *hat* is attended by about a thousand people, and rice, vegetables, fish, cloths, are weekly sold in large quantities.

SANTOIR.—A pergunnah lying partly in Jessore and partly in Furreedpore. It is a part of the old Bhooma zemindary bought up by the Ranaghat Pal Chowdhries in 1803, whose shares have either been sold or given away in putni.

SIMAKHALI.—On the River Chitra. The police station stood here intermediately before being finally removed to Salikha, where it stands now. A *hat* is held here on Wednesdays and Sundays.

SOELKOPA.—A large and populous village situated on the north bank of the Kumar, in pergunnah Tarajeal, within Mahmudshahi Sircar, Mahmudabad.

There exists here a Juma Musjid, said to have been erected by a Moulana Mahomed Ariff, at the time of Jehangir, to which some lakhiraj lands (three hundred and sixty beegahs were assigned by the Emperor). Subsequently one Syud Bukshi came and settled here in the reign of Arungzebe, with a view to propagate the religion of Islam. His cousin, Meer Khairul Islam, accompanied him. The sons of the latter, Golam Russul and Golam Darvesh, giving themselves out as the sons of the above-named Mahomed Ariff, obtained firmans from Sha Alum in 1173, A. H., giving them spiritual jurisdiction in these parts, with an ayma of Rs. 6,500 over the rents of the village, and an order to levy *gunda* and *muthi*, four couries and a handful of produce from each *hat*. In these firmans the place is called "Kusbah" Soelkopa, which shows that the "town" had already obtained some importance in those times.

There is an idol at Soelkopa, named Ram Gopal, who was installed at this place under the auspices of the Rajah of Naldangah. At his temple first fruits are always offered, and child-bearing vows made. The Dole Jatra is celebrated in his honor with great *éclat*, in which about two thousand people congregate together. The police station was removed here in the year 1862 from Fakirabad, opposite to Aboypore, when the indigo ryots were at their height. The villages north of the Kumar were transferred to this district from Pubna in 1861.

The number of inhabitants is 4,765. Of whom 1,835 are Hindoos and 2,930 Mahomedans. A *hat* is held every Tuesday and Saturday, and there is also a daily bazar. The place contains an important trading community of the Shaw cast, who import salt from Calcutta and export country produce in large quantities. There are many *dhan*-lending *mahajuns* in this village.

There is an English school and post-office at this place, an indigo factory, and a zemindary cutchery; both the last belonging to the Narail Baboos.

It is said that Syud Buxshi married by force a Hindu lady named Sonaka Debya, whose name was changed to Salai Bibee, whence the town has been named, but this story does not appear to be quite apposite, as the appellation by which it goes is evidently a fish name.

It is said also that the Emperor Jehangir, who had the mosque built, which is 28 cubits by 22, with six domes, supported on two black-stone pillars, and a tank dug in its vicinity during one of his progresses, left one of his courtiers, Sha Ali, along with Mahomed Ariff. The graves of these two men are still pointed out in the yard in front of the musjid; the tank has dried up.

There was a custom house here in the days of the Mussulman Emperors, and a landing place still goes by the name of Katchun Ghât, as the Pamchattra (custom house) stood above it. This also confirms my opinion that the Kumar was in those days a great thoroughfare by water.

Trade Return of Soelkopa.

Year.	Imports.		Exports.		Chief articles imported.	Chief articles exported.
	Quantity of articles.	Value.	Quantity of articles.	Value.	Names of the articles.	Names of articles.
	Mds.	Rs.				
1865	9,349	38,908	.....	.....	Salt, iron ..	
1866	21,711	53,551	.....	.....	Ditto ...	
1867	15,525	70,529	.....	.....	Ditto ..	
1868	22,362	97,436	.....	.....	Ditto ...	
1869	20,093	88,371	.....	.....	Ditto ...	
1870	18,718	77,865	21,340	31,022	Ditto ...	Peas, khesari, musuri, linseed, coriander, jute, rye, mustard, wheat, rice, moong.
1871	27,121	2,16,082	49,472	47,785	Ditto ...	Ditto.
1872	19,433	81,446	44,490	45,734	Ditto ...	Ditto.

One Sukh Churn Shaw of this place showed some public spirit by building up the school-house and effecting repairs to the temple dedicated to Ram Gopal.

Sripur.—On the Kumar. Population 1,195, containing a police outpost, 40 potters' houses, and a colony of mat-makers.

The Pal Chowdries of this place, Kayasts by caste, rose to eminence by their service under the Rajah of Naldangah, the founder of the family having been employed as dewan. The estates of this family have now in course of descent been split up, and eight annas share having fallen to the lot of Gerish Chunder Ghose of Bagotea, a descendant in the female line. The other co-sharers are now represented by Sarada Prosad Pal Chowdhry.

Srirampur.—Of which name there are four villages within the Jhenidah sub-division, viz.—

Chak Srirampore, opposite Falhari.

Kedalia Srirampur, north of *hat* Gopalpur.

Chalbada Srirampur, in thannah Kotchandpur.

Srirampur, north of Jhenidah.

Tolla.—In thannah Soelkopa, a small village near the Parahati bazar, on the Kumar. The mojoomdars (Mahomedans) of this place settled here after the time of Surajadowla, whose oppressions drove them out from Moorshedabad. They first went to Dacca, but as they were returning home, perhaps after the death of the tyrant, their boat foundered and they were obliged to take shelter at first at Luckhundia, and then they removed to Tolla.

TALSAR.—In thannah Kotchandpur. Population 1,377—Hindoos 534, Mahomedans 843. A village important for its extent and population. A *hat* is held here on Mondays and Fridays.

TRIBANEE —In thannah Soelkopa. Population 2,247—Hindoos 1,168, Mahomedans 1,067. Its importance lies in its being the seat of an indigo factory on the Kumar.

FISH NAMES OF VILLAGES IN THE DISTRICTS OF JESSORE.

Balia—বালিয়া।
Batika Gachi—বাটিকাগাচি।
Batika Danga—বাটিকা ডাঙ্গা।
Bhetki—ভেটকি।
Bhatika Mari—ভাটিকা মারি।
Bil Koi Khali—বিল কইখালি।
Bil Tengara Daha—বিল টেংরাদহ।
Boalia—বোয়ালিয়া।
Chital Mari—চিতল মারি।
Elangi—ইলাঙ্গি।
Gazaria Para—গজারিয়া পাড়া।
Kai Para—কই পাড়া।
Katla Mari—কাতলা মারি।
Kholisa Kunda—খোলিসা কুণ্ড।
Magurah (Attara Khada)—মাগুরা (আটারখাদা)।
Ditto (Palua)—মাগুরা (পালুয়া)।
Ditto (Tarashi)—মাগুরা (তারাসি)।
Ditto (Sadhuhati)—মাগুরা (সাধুহাটী)।
Puti Mari Chundpur—পুটিমারিচাঁদপুর।
Rayna Bad—রায়না বাদ।
Saili—শৈলি।
Singha Daha—সিংহ দহ।
Soelkopa—শৈলকোপা।

FISH NAMES OF VILLAGES IN THE DISTRICTS OF NUDDEA AND 24-PERGUNNAHS.

Bans Mari—বাউশমারি (in Nuddea.)
Ilish Mari—ইলিশমারি ditto
Kalika Daha—কাকিলাদহ ditto
Koi Khali—কই খালি ditto
Naola Mari—নওলা মারি ditto
Molinghi—মোলিঙ্গি
Rui Pukhuria—রুই পুখুরিয়া ditto
Silinda—সিলিন্দা ditto
Magurah (Durgapur)—মাগুরা (দুর্গাপুর) ditto
Ditto (Talla)—মাগুরা (তালা) (24-Pergunnahs)
Ditto (Kholisa Khali)—মাগুরা (খোলিশা খালি) ditto.
Soel Mari (Nuddea)—সইলমারি।

APPENDIX G.

GLOSSARY OF LOCAL TERMS,

MAGURAH AND JHENIDAH SUB-DIVISIONS.

1873.

GLOSSARY.

THE following abbreviations are used :—

Mah..... for Mahomedan.
Agr.....for Agricultural.
Soc..... .for Social.
Rev.....for Revenue.
Nau.....for Nautical.

অ

অঁহঁ ।—Yes.

আ

আট পহুরিয়া ।—(*Rev*)—From (eight *prohars*). Zemindary paid servant, corresponding to a *paik*, who realizes rents and takes them to the *naibs*, and carries treasure to zemindar's house.

আচি ।—Pollution for 21 days for woman after child-birth amongst Mussulmans. On that day the house is cleansed, and cooking in new pots begins.

আটন ।—The long and broad *bakhari* in a thatch.

আড়া ।—Cross beam of a house.

আরাজি ।—(*Rev.*)—Part of a mouzah which lies on the confines of another, as Chandpore, Araji Chandpur, Kukilla, Arazi Kukila, &c.

আরজা ।—(*Persian.*)—Cheap.

আলিয়া ।—A hole made in the ground for making a fire and basking in the same.

আউসাইছে, লাও আউসিল আপসাইয়াছে ।—A boat touching ground in banks while in motion.

আনন্দময়ী ।—Country spirit giving intoxication.

আরাকশী । } —Sawyer.
ধাকৈদার । }

আতর ।—Land marked up with the plough before cultivation.

আঙ্গরিয়া ।—One cultivating another's land with the latter's plough, being entitled to ten days' use of the same in a month for his own land.

আদলী ।—When the laborer and principal go in equal shares, the contract is called *aah-hali.*

আলসেকাঠ ।—A board without legs used as a seat.

আদার ।—A corner of a ryot's homestead which is a receptacle for all sweepings and refuse.

আতাইল ।—The flooring of a bamboo shelf.

আজা ।—Maternal grandfather.

আজী ।—Maternal grandmother.

আগ আমা ধানের আগ আমা ।—The ceremony of first reaping *dhan.* On Monday or Friday the reaper bathes early in the morn, and goes with his scythe to his field, cuts off a handful at one stroke, remains dumb until he reaches home, and ties up the ears with the *bastu* or main pillar of his house along with his scythe, which continues unused for seven days.

আদুড়ি মহাল ।—Lease of a *bhagar* mehal (where the carcasses of cattle are cast away) at a stipulated rent.

উমি লোক ।—Ignorant men.

উচি । } —A large bucket of bamboo work used in throwing out bilge water.
ছুচি । }

উড়কি । } —A ladle with a cocoanut shell attached to it, used in the *goorh* making process.
ওড়ণ । }

উরুষ । } —A bug.
উরুষ । }

এতারে ওতারে ।—This side and that side.

ওটরা । } —The entrance to a cowshed with a low passage between, raised so as to its being used as a seat in day and as a bed at night.
ওসরা । }

ওকীল । (*Mah.*)—A person who asks the bride if she accepts the bridegroom. Two witnesses *(gaoas)* remain present at the time.

ওলা ।—The juice of the date palm which exudes during the day.

ওলা ।—To descend, to put down. From this is derived ওলাউঠা (cholera), which originated in Jessore and was accompanied with purging and vomiting.

কুড় । (Fish.)—A hole dug out in the side of a *bil* for drawing in fish into one place.

কোহমে । } —Where.
কয়মে । }
কোমে । }

কিমা পৈড়াত । } —An agricultural laborer hired for the day.
কিমা জন । }

কষী ।—Pulley.

কাকুটা ।—The bark of the jute plant, unsteeped and uncleansed, used for rough and strong cordage.

কোদা ।—A male child } until named.
কুদী ।—A female child }

কাঁচাঝিপুত ।—Infant children.

কারকিত ।—Cultivation.

কারকিতখরচ ।—Expenses of cultivation.

কাওড়া ।—*Matar* and *khesari* mixed together.

কোরা । } —Earth-digger.
বেলদার । }

কাটা ।—Branches of trees placed on river or *khal* beds to serve as a shelter for fish before being caught.

কুমর —Part of a river-bed where twigs have been placed for the purpose of fishing.

কুমলে ।—A young calf newly born.

কামাচি ।—The back part of a house.

কোলাচ ।—Goat skin cover used by the cutter of the date tree in order to prevent friction of the cord as he ascends.

কেম্বায় ।—In what way.

কোয়া ।—The ripe cocoon taken to market.

কি হবি । } —For কি করিবি, 'What wilt thou do?' (in defiance).
কি হর্বি । }

কি তাবত ।—Knowledge of reading and writing zemindary accounts and *chittas*.

কোল ।—From ক্রোড়, 'a favored place;' 'a harbour:' as Srikol, Lakshmi-kol.

কুসাইর । } —Sugarcane.
কুসইর । }

খাটিয়া —Wood for building boats; wood in general.

খালা ।—(*Soc*)—Maternal aunt, mother's sister (amongst Mahomedans).

খাটনা । } —Circumcision, performed at five to twelve years' age amongst Mahomedans.
মুসলমানী । }
সুন্নত ।

খাম ।—Bamboo pillars.

খুঁটী ।—Wooden pillars.

খোর্দ্দ ।—(*Rev*)—Small, applied to villages when two of the same name exist; as Khord Jhenidah, Khord Sonpur.

খতগিরি ।—A messenger employed by a zemindar to carry letters from moffussil cutcheries to zemindar's house or to outposts (*dehis*), called also *arinda*.

খুতি ।—A small bag for coins.

খাঁড় ।—Raw sugar divested of its molasses.

খলট ।—Compound.

খেড়ী ।—Assistant to the *gachchi*, who cuts date-trees.

খাম্‌কা ।—A parlour.

খাবাসি বাখারি ।—Split bamboo.

খোপ । গাড়িয়া ।—A compartment in a *pan* garden.

গাবড়া ।—(*Agr.*)—Branch of the cocoanut or date-palm, used as stick.

গাঁতা ।—(*Agr.*)—Work done in field in expectation of similar return.

গাইরস্ত—গৃহস্থ।—A husbandman, having his stock, &c., complete.

গ্রাবি। } —Anchor, from grapnel or grappil (*Fr.*)
গ্রাব্বি।

গাছী। } —The man who cuts *khajur* (date) trees.
গিউলি।

গেড়ে—গর্ত্ত।—A hole.

গড়া।—See গণ্ডড়া।

গাবিপাল।—The main sail.

গাড়িয়া খোপ।—A compartment in a *pan* garden.

গণ্ডড়া।—A fenced space where cattle is fed on hay.

ঘোমা।—A curtain.

চঙ্গ।—A ladder.

চিপা।—Opposite to *atam* (in house building).

চুচুড় মাছ। } —Small fish.
চুণ মাছ।

চোয়া।—Clean, pure, free from weeds or from dirt.

চোয়াকরা।—To clean.

চোয়াজল।—Clear water.

চাদ্দর।—A large *thakbust* map, from its resemblance to a sheet of cloth.

চটকী—পামাই।—Buff skin sandal used by the ryot when ploughing.

চিটা গুড়। } —Treacle manufactured from the droppings of sugar.
মাত গুড়।

ছোম। } —Thatching grass.
ছোম খড়।

ছয় সাটুয়েররাত্রি। } —(*Mah.*)—Sixth night after birth, when *doat* and *kalam*
ছয় সেউলেররাত্রি। } are placed at the head of child for Fate to write his decrees.

ছাটম।—Thin bamboo slits placed horizontally.

ছেঁমড়া ছেঁমড়ী। } —Boy and girl.
ছেঁড়া ছেড়ী।

ছেঁওচ। } —A little bucket of bamboo work with which bilge water is
ছেঁইচি। } thrown out.

উটি। } —The same for a large *Bangla* boat.
ছুটি।

ছালা।—Gunny bag.

পালের ছালা।—Sail.

ছিম্মিভাব। } —Of unsound mind.
ছিট।
ছাইট।

ছাটা বেড়া।—Agriculturalists working for each other by turns, particularly in weeding.

ছাইট দেওয়া।—Castrating a bullock, done by *muchis.*

জনাজা। (*Mah.*)—Prayers read at time of burial.

জাওই ।—Dragging the ladder over rice plants.

জেওঘাট—মাহিয়ানা দেওয়া ।—The *patni* gets *dhan* from villagers and ferries them over. He is like a village servant who is not paid in cash,

জলগণ্ড ।—Land lying under water ; land which is water-logged.

জাগ ।—In jute cultivation,—fermentation under water.

জাত ।— Ditto, pressing down the plant under water.

জাউ ।—Rice boiled down to a starch, either in water or date juice.

জোয়ান ।—Land becoming culturable after a shower of rain.

জাওলা ।—The young rice plant sprouting forth.

জাঁয়ে ।—See জাওই ।

জোগানিয়া ।—See যোগালিয়া ।

জোয়াল ধরানিয়া ।—A bullock which is being broken to the plough.

জাহির —See *bar*.

জ্বালিয়া ।—An earthen pan in which date juice is boiled.

ঝীপুত ।
ঝীপুতপানা ।
—Children.

ঝিপুত মানুষ—ছোন মানুষ ।—Child of an unripe understanding.

ঝপট ।—Storm with rain.

ঝুটা ।
ঝুট ।
—The refuse of silk, from which the English word *Jute* of commerce has been derived.

ঝিরাণী ।—The second droppings of the *goorh* when it is being refined.

টেঙ্গী ।—A small spade with a long handle.

টোকা ।
টোপা ।
মাতাইল ।
—The head covering of *gab* or palm leaves, used in order to protect the ryot from the sun and rain.

টোরা বা টুইরা ।—Small as টোরা কই ; small *kai* fish.

ঠাকুরদাদা ।—Eldest brother ; now applied more generally to paternal grandfather.

ঠেক—নিকটে ।—Near.

ডহরা ।
ডগরা ।
—The bilge. বাইমেঽ জল লয় । ডহরায় গিয়া একত্র হয় ।

ডহর ।—A low place ; as Dohar Singa, Dohar Pukharia, Dohar Boshupate.

ডলক ।
দলক ।
—A downpour of rain.

ডুপি পাল ।—The top sail.

ঢালম ।
কেঁড়ে ।
ঠিলিয়া ।
—A pot in which cow is milked.

ঢাবইদার ।—A sawyer.

তাওই ।—Brother's or sister's father-in-law.

তীর ।—Small props placed on the cross beams or *baunias* to support the roof (used in house building).

তারে ।—দিগে ।—Side ; এতারে this side, ওতারে that side.

তলুয়া ।—A large vessel used for cooking rice.

তাতুয়া, তাউতা ।—Twine manufactured from jute.

তিসী ।—From Sanskrit অতসী ', মসিনা, called also উমা and খুমা linseed.

তহখরচ ।—Law expenses. See decree of Munsif of Barishat dated 1801, now applied to contingent expenses.

তাওয়া ।—An earthen pot in which fire is preserved in boats and houses.

তালাত ভাই । (*Mah.*)—Brother's father-in-law's son.

তেয়াড় ।—Three ploughings.

তেরিয়া ।—13th Falgun, when Sha Farid leaves the date-producing district.

তলবলিয়া ।—Land with a clayey surface, having a substratum of sand, in which crops do not flourish.

তোলামী ।—Castrating a bullock.

থিয়া দাড়াম ।—To stand.

দাওয়া-ধান দাওয়া । (*Agr.*)—Reaping paddy.

দাওয়াল । (*Agr.*)—Those who reap paddy and get one-tenth as wages.

দ্বিতীয়া বিয়া । } —Second marriage after puberty.
পুনর্ব্ব বিয়া । }

দামড়া বাছুর ।—A bullock castrated or emasculated.

দুদু ।—Paternal uncle.

দোপে-নীচে, down; দোপে নামিয়াচি, I have got down.

দোপ । } নীচ, low land, or spot, or space.
দোপা । }

দাঁইড় ।—A high ridge in a maidan.

দাঁড়া ।—A boat-track in a *bil*.

দো ।—A term of address ; as দোমশায়-ওগো মহাশয় । O Sir.

দড় । গর্ত্ত ।—A hole.

দোয়াল জমী ।—*Aoos* land in which rain-water stands for a time and keeps it moist.

দোয়ার ।—See দোয়াড় ।

দেয়া । } —Cloud, from *deo*.
দেওয়া । }

দাওম ।—See দাওয়া ।

দোমহা ।—A sort of monomania in a newly married girl, who feels disinclined to meet her husband (হুড়কা in Nuddea).

দরি ।—Now, applied to villages or portions of a zemindary, as Dari gaon, Dari char ani.

দোয়াড় ।—Two ploughings in a field.

দাড়িয়া জমী ।—Bad and unproductive land.

ধুল্-লবণ ।—Salt.

নাঙ্গলে ।—Rake.

নাইয়র ।—A married female's sojourn at her father's house.

মিত্রালী । } —A sleep promoting enchantment, with which thieves are said
মিন্দলী । } to invest their victims before robbing their house.

মসিয়া । } —A male child.
মসু । }

মওদা রাইয়ত ।—A new ryot who has entered a talukdar's estate after deserting from another.

মাকাম । }
মাকাল । } —মতম, like.
মাগাল । }

মোদ ।—Puddle.

মেল্লাই ।—Only.

মোড়াম লোড়াম ।—Running.

মোঙ্গরা ।—Unclean.

মড়ি ।—A small bamboo stick.

মিজাম ।—The handle of a plough.

মাড়িয়া । (From shaven crown).—A term applied contemptuously to Mahomedans by Hindus.

পাতো ।—(*Agr.*)—Seedlings of transplanted rice plant.

পাতোখোলা । (*Agr.*)—Nursery.

পার । (*Rev.*)—When a river divides a village into two parts, one is called *par* in order to distinguish it from the main village, as Nandoil *par* Nandoil.

পাট খড়ি । }
পাটকাপাটী । } (*Agr.*)—The wood of jute plant divested of its fibres.
পাট কাটী । }

পৈড়াত ।—A person who by turn assists in weeding, reaping, &c., in agriculture ; কিম্বা পৈড়াত কিম্বা জন, the above when paid.

পাল ।—Potter, so called from the surname of the potter caste.

প্রামাণিক ।—Barber.

পোয়ালখড় ।—Hay.

পেলা ।—A prop, a support.

পাতিল । }
পাতিলা । } —A vessel for cooking.
পালিয়া । }

পাত্র ।—A small cup of metal in which country spirit is drunk ; the quantity drunk.

পোল ।—জঙ্গল, বাগাম as বেতপোল ।—Cluster of jungle, garden : hence *ampol*, *kantalpol*.

প্যায়দা ।—A peon who summons ryots to pay rent.

পাইক ।—আট প্রহরিয়া । See *At Pahuria*.

পাশা ।—An ear-ornament.

পেতে ।—A basket.

পামাই ।—Sandal.—See *Chatki*.

পাখাল যাওয়া ।—When the rice plant is killed by submersion under rain-water.

পালেঙ্গা।—A shed where cattle is fed in the daytime.

পাউড়ি।—A high bank.

পগার।—A ditch.

পাইট।—A boatman, a laborer.

পাইলাবি।—Relieving a cultivator when engaged in ploughing.

পরামাণিক মহাল।—A jurisdiction of the head of a caste amongst carpenters, *jaluas*, *surris*, and their Brahmins, for honor at marriages and ceremonies.

পলাতকা জমা।—Deserted holdings.

পলু।—The young insect which is bred and fed with the mulberry leaves.

পালের ছালা।—The sail of a boat made of gunny cloth, but canvas is now in use.

পুত্বা।—Son-in-law's brother.

পড়।—The seed stalks of the *pan* creeper.

পিলি।—Ridges in a *pan* garden.

পিছা।—বাড়ুণ A broomstick.

পাইড় দেওয়া।—Castrating a bull.

পীর বদর।—Pir Badar was a Mahomedan saint (*pir*) who obtained ecclesiastical dominion over Chittagong (where his tomb still exists) and the adjacent country. He is said to have held sway over demons and fairies, and is represented as master of the sea and desert, and of the elements; judge over demons, fairies, and men. He sailed as far as Akyab, and his cells exist in many places on the sea and river-banks.

পাঁচ পীর।—The five *pirs* or Mahomedan saints, viz.—

Khwajeh Main-uddin.
" Kutab-uddin.
" Farid-uddin.
" Nizam-uddin.
" Nasar-uddin.

These five *pirs* and Pir Badar are often invoked by Hindu and Mahomedan boatmen when crossing a river.

ফুরগী।—Thin bamboo slits placed between the *rooas* (house building).

ফুয়ল।—Bamboo tube to blow the fire with.

ফুচি।
ভুকচি।
ফুকচি।
—মারা।—To peep.

চুবি।—দেওয়া।—To peep.

কড়িয়া।—A retail seller in hats.

ফুল।—A distant light in a boat on a river.

বাঁওড়।—(*Geo.*)—The fragment of a river, the stream or continuation of which is blocked up; so called from its serpentine shape.

বাবাজান।—(*Soc.*)—Father (A term in common use among Mahomedans).

বাআজি —(*Soc.*)—A term in common use amongst *chasas*.

বুবু। (*Soc.*)—Sister.

বয়রা।
কাণ।
(*Soc.*)—Deaf.

বেলাতবাকী । (*Com.*)—Balance due on trading business after the accounts are cast up.

বাঁশই ।—(*Agr.*)—An instrument like a small ladder used for harrowing the soil after ploughing.

বিদা ।—(*Agr.*)—A rake, called also *langulea.*

বাঁশখড়ি ।—Bamboo fuel.

বুজরুগ । (*Rev.*)—Great ; the word is used as a prefix when one village is older and larger than the other : as Sreekhandi, Bazurg Sreekhandi.

বরগাভাগ ।—The share of the *burga* holder—$\frac{1}{2}$, $\frac{2}{3}$; 10 annas to 6 annas.

রাজ ভাগ ।—The share of the ryot or malik.

বন্ধওয়ারা ।—(*Rev.*)—চৌহদ্দি, boundary field by field.

বকন বাছুর ।—A young heifer which has not yet calved.

বাউলিয়া ।—Small cross beams in a house.

বাইরারে ।—An exclamation equivalent to "*Bapre !*" although it literally means "O ye brothers!"

বাঙ্গড় ।—A kind of buffalo sacrificed at pujahs.

বনালা ।—Wild.

বেলা ।—Sun.

বাদাম । } —Sail.
পাল । }

বেড় ।—A village situated in the form of a half moon ; as Aksi, Ber Aksi.

বেয়ান ।—Morning (from *bihan*).

বড়িবিয়ান ।—Early in the morning.

বিল ।—A low place, in which *amun dhan* grows.

বানিয়া মরিচ ।—Round pepper.

বর ।—দিগ । যথা, এভাবর আইস, এদিকে আইস । Side (come this side).

বাড়ই ।—A chandal who has learnt a *sutar's* (carpenter's) trade.

বামক ।—Silk, as বামকের কুঠি, silk factory.

বতর ।—Season.

বেওত ।—Compound.

বর্‌ভুলিয়া ।—A false witness.

বাউড়ি ।—The same as পাউড়ি, which see.

বর্ণক ।—The lime used in chewing betel.

বার । } —Persian *bar*. A place where crowds are attracted by the report
জাহির । } of some supernatural agency in some man or at some place.

বওড়দার । } —A person deputed by *mahajun* to prevent the ryot from
ক্রোকদার । } stealing his crop.
আটকদার । }

বন্দ ।—A cocoon-breeding season, generally spreading over two months. Also a ryot's plot of land in a field.

বাটা ।—Defamation. জাতির উপর বাটা দেওয়া, to defame one's family by raising some scandal.

বাইন ।—A hearth in which date juice is boiled in date groves.

বদর ।—See "Pir Badar."

বাদে ।—A prefix applied to a village which has sprung up beside another of the same name; as Malanchi, *bade* Malanchi; Pukharia, *bade* Pukharia.

ভেজাল । (*Nau*).—Four or five boats making a *bhejal* and causing delay; *i. e.*, crowding of boats from opposite sides impeding navigation.

ভাত খাওয়ানী । (*Mah.*)—Ceremony of giving rice to a child—male at fifth month, and female at seventh month. Invitation takes place and mollah is brought in.

ভায় (ভাগ) দিকে as এভায় ।—Side—the side.

ভাইডি । } —(From টি, a term of endearment, as also signifying small or
বুমডি । } young: younger brother; younger sister.

ভাসাম বিক্রী ।—Sales effected in boats.

ভড় ।—An extensive low tract of country; as Bhorwa Gopalpur Bhar Futteh Jungpur.

ভাঁমের ।—Furrows.

ভাঙ্গাড় । } —A cattle path, or where the dead cattle are cast away.
ভাগাড় । }

ভর্ণিয়া ।—Elliptical earth-made pots used in refining sugar.

মাইনদার । (Domes).—A paid servant (scornfully used).

মাছের শিঙ্গড়ি ।—A portion of the fish, about the belly, which is kept entire when cut.

মই ।—A ladder, called also বাসই, চঙ্গ ।

মরিচ ।—লঙ্কা মরিচ, গাছ মরিচ, উল্ক লঙ্কা (inverted), খুদে লঙ্কা, ধাম মরিচ or ধামি লঙ্কা । Different species of capsicum.

মুড়ইত ।—(From *mura*, 'a boundary.') A ryot of a village recognized by the landlord, who knows and can distinguish the boundaries of *khets*.

মুটমেলম । } —The sowing of the first crop (*dhan*) in Bysack. Amongst
মুট এড়ানী । } Hindoos it is attended with some ceremony; amongst Mahomedans a feast generally succeeds.

মাধানী —(মধ্যাহ্ন)—A tiffin taken at mid-day.

মোকলাম ।—Washing.

মাইঠাল ।—গর্ত্ত A hole.

মেলোচ, ম্লেচ্ছ ।—An unclean person.

মাঙ্গমহালা মাংমাল। —Persons invited for reaping paddy.

মহাজম । } —A *dhan* and money-lender, who not only pays the ryot's
জাতের । } rent for the whole year, but also defrays his other
পাতের মহাজম । } ordinary expenses, and the charges of any lawsuit.

মতালবে । } (From *motalak*).—Jurisdiction.
মতলবে । }

যোগালিয়া ।—*Gharami's* mate. Applied to assistant workmen in general.

যো ।—(from যোগ) চারিপ্রকার যথা,—কুইয়া যো, কাঁকড়া যো, খরাম যো, শিরযো ।—

যো —Means season, favorable season in agriculture.

কুইয়া যো ।—Unfavorable sowing season, when the surface of the earth has been slightly saturated with rain.

কাকড়া যো । } —Sowing in the absence of rain in expectation of an early
খরাম যো । } shower.

শির যো।—Most favorable season for sowing.

রসিসেলামী। (*Rev.*)—A bribe taken by ameens (surveyors) when first beginning to measure.

রোসনগীর। (*Rev.*)—The man who draws the *rasi* (or rope) in measurement.

রুয়া।—The entire bamboo in a thatch.

রাবাণী।—A fish trap.

রকমবন্ধী।—A term used in *dhan*-lending in order to signify the fixed days on which a ryot has contracted with his *mahajun* to take his specified quantity of *dhan*. These turns are once after ten days, twice or once in a month.

রাজভাগ।—The share of the ryot or holder of the field when it is let out in the burga *system*.

লেঙ্গরা। (*Soo.*)—Lame.

লা।—Boat.

লোনা পাত্তা। } —জমী Saline land, in which the grass does not grow.
নোনা পাত্তা। }

শাসন।—A village servant's jurisdiction.

শলক।—Light.

শুমইড়।—Answer, obeying a call.

শাউড়ী।—Mother-in-law.

শীরালি।—Or more properly শীলারি, from শীল, 'a stone or hail,' and অরি, 'an enemy.' A person engaged in order to avert the injury caused by hail-storms in land sown with *boro* paddy.

সাতুশা। (*Mah*).—Seventh month of pregnancy, when husband and wife sit wife on শীল (stone), and man on a wooden seat; female relatives make (*baran*) courtesy with *dhan* and *durba*, and then milk-rice (*parmanna*) is eaten.

সদবদ সচরাচর।—Usual.

সদ্দার পাইকের প্রধান জমাদার, মৃধা বেয়ারা।—The head paik (*jemadar*) or head bearer.

সিফেত।—(From *safed*, 'white.') Applied specially to the lime used in chewing betel.

সায়াগরু।—Bullock or cow not yet broken to the plough.

সাজা ভাগ।—Share. সাজার মা গঙ্গা পায় না।

সাপটা বড়আটী।—A large sheaf.

সবান, সমান পথ।—A straight path.

সঞ্চ।—The seed cocoon, which contains the insect from which others are produced.

সাঁহ ফরিদ।—The titular *pir* or saint who presides over the date season. He comes on 1st Aghran and departs in spirit on the 13th Falgun. His mandate is that ten seers of juice is not to yield more than one seer of *goorh*.

হুদা। (*Rev.*)—A smaller and more recently occupied portion of a village separated from it by some intervening space, as Huda Radhanagar, Huda Kalicharanpur (Jessore), Huda Nath kura (Nuddea).

হাওড়।—A large breakage from a river the mouth of which becomes silted up in the dry season.

হালট।—A wide path in a village, through which the ryot passes to his fields with his plough, cattle, &c.

হাঁয়েম। }
হালওয়াম। } —A she-goat which has not yet brought forth.

THE BENGALI ALPHABET AS TAUGHT IN THE VILLAGES.

N.B.—In order to imprint the letters of the alphabet on the memory of children, each is accompanied with a prenomen containing some alusion to agiculture or occurrence of every-day life or some well-known fish or animals, &c.

(*Agr.*)	Hook-shaped, আকুড়িয়া	...	ক
(*Bird.*)	Heron-billed, বকবুটো	...	খ
(*Soc.*)	Naked, ন্যাঙ্গা	...	গ
(*Dress*)	Comb-shaped, চিরুণিয়া*	...	ঘ
(*Dress.*)	Turban-headed, মাথায় পাক	...	ঙ
(*Agr.*)	Brinjal-shaped, বেগুনে	...	চ
	Long drawn, কোলটানা	...	ছ
	Double stroked, দোমাত্রা	...	জ
(*Dom*).	Child carressing, কাঁখেপো	....	ঝ
(*Agr.*)	Pack saddled, পালানিয়া	...	ঞ
	High-soaring, উড়নিয়া	...	ট
	No stroked, নাই মাত্র	...	ঠ
(*Agr.*)	Side bladed, কাচিপাতা	...	ড
	Curtailed, কুকুরন্যাজা	...	ঢ
	Single twisted, একবেড়া	...	ণ
	Pouch necked, গলায়পুটুলে	...	ত
	Pulled in left ear, বাওকানমোচড়া	...	থ
	Knee broken, হাটুভাঙ্গা	...	দ
	Shoulder smashed, কাঁধে বাড়ি	...	ধ
	Pouched, পুটুলে বা or haunchbacked, পিটমোচড়া	...	ন
	Angle-headed, খাদের কান্তা	...	প
	Pulled in right ear, ডানকানমোচড়া	...	ফ
	Labial, বর্গিয়	...	ব
(*Fish.*)	Chitul-shaped, চিতলে বা চিতল মুখো	...	ভ
	Heavy footed, গোদা	...	ম
	Tank shaped, পুকুরে	...	য
	Belly-ripped, পেটকাটা	...	র
	Double twisted, দোবেড়া	...	ল
	Triangular, তেকোনা	...	ব
	Thrice pointed, or butterfly, তেপুটুলে	...	শ
	Belly-ripped, পেটকাটা	...	ষ
	Dental, জন্তী	...	স
	Haunchbacked, কুজ	...	হ
	Twisted, কুটনীয়া বা মোড়া	...	ক্ষ